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# *The Christian Churches*
# *of*
# SOUTHERN CALIFORNIA

# *The Christian Churches*
*(Disciples of Christ)*
*of*
# SOUTHERN CALIFORNIA

*A History*

By Clifford A. Cole

*Authorized by*

THE STATE CONVENTION
OF CHRISTIAN CHURCHES

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By
Clifford A. Cole

Printed in the United States of America

STYLED AND PRINTED BY CHRISTIAN BOARD OF PUBLICATION
ST. LOUIS, MISSOURI

TO

MY PREACHER SONS

MYRON AND CONNOR

AND TO

THE HUNDREDS OF OTHER GOOD MINISTERS

WHOSE FRIENDSHIP

I CHERISH

THIS BOOK

IS GRATEFULLY DEDICATED

# INTRODUCTION

I HAIL WITH eager delight and deep satisfaction this timely volume from the pen of Dr. Clifford A. Cole. No one of this generation is better fitted to produce this kind of book than the author. He combines in a unique sense the quality of being studiously familiar with the history both of California and the Christian Church, plus the personal experience of his life and work in a long-term pastorate, and as an executive in the affairs of the church of Southern California. For 22 years he was the able minister at the rapidly growing Central Christian Church of Glendale, California, following which he became the executive secretary of the Southern California Christian Missionary Society, where he served for 18 years.

It is doubtful if any state of the Union has a more colorful, dramatic, adventurous, exciting, and fascinating history than California. Against this backdrop, Dr. Cole tells the story of the march of religion from the early missions of the Franciscan friars to the building of the modern church. He makes the pioneers walk before us in the noble stature of their adventurous spirits and their missionary zeal and dedication. He presents in interesting delineation many of the personalities of later years who builded on the foundations of the pioneers, and brought to successful operation great enterprises of the church in the areas of higher education, philanthropy, evangelization and missionary service. No important phase of the expansion, the progress, the growth of the church in all the outreaches of its services has been neglected, and yet there is nothing pedantic about the telling of this story. It is thrilling with intriguing interest from beginning to end.

To the older generation it will be a book of sacred memories; to the younger generation it will be a book of essential information; to the coming generations it will be a volume of inspiration, illumination and of challenge. Every family of the Christian Church of California should have this book in its library. It will entertain you; it will instruct you; it will inspire you.

CLEVELAND KLEIHAUER, D.D.

# FOREWORD

No deliberate attempt has been made up to now to record the interesting story of the beginnings, the hardships and the glory of the building and the strengthening of the structure of the Movement known as the Christian Church, or Disciples of Christ, in Southern California. For a number of years there have been insistent urgings on the part of a good many people that the story must be recorded soon, or never as completely as it ought to be. It has been delayed now too long until many of the actors in the drama of the history of our work have slipped from the stage of action without due record having been made of their contribution to the work. It is with this in mind that we have yielded to the suggestions made by many individuals and the encouragement given by actions of both the State Convention and the Board of Directors of the Christian Missionary Society of Southern California, and have prepared this volume, after long and prayerful consideration of the task involved, and of our own adequacy for doing it.

The Movement here in this Southland bears many of the marks of the frontier. One of these marks is the neglect of keeping records, which makes the securing of authentic data doubly difficult; another is an apathy toward historical events on the part of numberless members of our churches who have only recently come to California from other parts of the country in which they undoubtedly would be more interested, so far as history is concerned.

The writer also realizes that there are two ways to write history. The first is a story which is easy to read, written to retain the reader's interest, undeterred by exegesis and interpretations. The other is that of a permanent, authoritative history, where every statement is verified for the reader by printed references and bibliography. So far as our Christian Churches are concerned, there is little in the latter category of historical data to which one may refer. The records of the founders and early participants are almost nil. Any previous effort to draft even a cursory history of the Movement has not been very successful. Even the stories of local churches have been in most instances inadequate and rather uncertain, so we are presenting this volume very much as a story of the life and work of the Disciples of Christ in Southern California, and yet we have tried faithfully to be true to the facts relating thereto.

Moreover, may we insist that this is intended to be a history and not a dissertation on or a discussion or an explanation of "how we got this way." We have tried to avoid any propaganda. While the author was in the midst of the discussion of moot questions for more than a quarter of a century and has suffered over the breach made by ambitious leaders within the brotherhood, he has not let it become a matter of discussion in these annals. This is a narrative of events, rather than an exposition of cause and effect, as much as one is tempted to discuss them with more or less prolixity and earnestness. We have written not only with the hope that what we record may be of interest to the lay reader but with the intent of giving him valid data regarding his church. If the ministers and educators who read it will not look for theological or exegetical dissertation we shall be pleased. Any interpretations we may have made we think have been done in the light of historical and social backgrounds.

The Secretary of the State Society, James Parrott, has made available to us from the State Offices the minutes of said Society from its beginning; national and state year books since they first began to be published, and all issues of state papers, such as the

*California Christian Messenger* and the *Unified Informer.* Scores of ministers and church secretaries and others have secured for us historical data respecting their congregations. We have had access to the histories of the Christian Church in other states. We wish to give grateful credit also to Horace Campbell, one of our ministers, for his consent for us to quote from his recent book, *A Short History of California.* We are greatly indebted to the volume published in 1916, *History of the Disciples in California,* by E. B. Ware, pioneer preacher and editor of Northern California. The incidents relating to the churches in Northern California, as well as several facts relating to incidents that occurred in the Southland, have been secured from this historical book. He makes brief references to the beginnings of the work of the Disciples of Christ in the "cow countries" south of the Tehachapi Mountains. Indeed we are all greatly indebted to the brethren of North California for their early missionary endeavors in Southern California.

We were able to secure a variety of information from the Golden Jubilee *Gold Book,* published for the fiftieth anniversary of the State Convention. It contains four addresses delivered in 1925 at the Convention, by A. C. Smither, on the early days of our churches. It also published certain other organizational facts as well as data regarding local churches. Some biographical information was secured from a book entitled *Churches of Christ,* published in 1904 by John T. Brown, loaned to us by Merle E. Fish, Sr. The librarian at Chapman College, Fannie Carlton, has been helpful in furnishing information relative to the college and to some churches. We received help from a brief manuscript by Francis M. Arant on the "History and Development of the Disciples of Christ in Southern California," written in 1936.

We are greatly indebted to Dorothy Holmes, who transcribed from very imperfect and faulty typing every word of the manuscript; to Frances Shively, who wrote many letters and did other types of secretarial work; and to Mrs. Cole for her valued advice and suggestions pertaining to the story. We appreciate the interest expressed by hundreds of our people who have given encouragement through the months of preparation.

# CONTENTS

INTRODUCTION . . . . . . . . . . . . . . 7
FOREWORD . . . . . . . . . . . . . . . 9

## *PART ONE*

A LEGENDARY LAND . . . . . . 17

I. FROM SETTLEMENT TO STATEHOOD . . . . . . . 19
Under Spanish Dominion
Under Mexican Rule
Bear Flag Republic
Californians or Americans?
Efforts to Secure Admission to Statehood

II. RELIGION IN THE DEVELOPMENT OF CALIFORNIA . . . 30
The Franciscan Missions
The Protestant Church Slow in Starting

III. THE DISCIPLES OF CHRIST IN NORTHERN CALIFORNIA 33

IV. ATTENTION TURNS TO SOUTHERN CALIFORNIA . . . . 36
Protestants Become Interested
The First Christian Churches Established

V. STATE CONVENTIONS . . . . . . . . . . . 42
Began as Camp Meetings
Evangelizing Board
Largest State Convention Among Disciples
A Sample Early Program
Convention Leadership
Convention Presidents
The Procedures and Authority of the Convention
The Convention By-Laws
District Conventions

VI. DISCIPLES ARE COLLEGE-MINDED . . . . . . . . 65
Christian Church Colleges in Northern California
First Disciple College in Southern California
Independent Colleges

VII. CHAPMAN COLLEGE . . . . . . . . . . . 74
Preliminary Planning
Conventions Take Action
The College Is Launched

VIII. THE STATE SOCIETY . . . . . . . . . . . . . . 83
- The Christian Missionary Society Founded
- Forces Unite
- Wide Variety of Services
- Disciples Could Be Better Stewards
- Special Funds
- Society's Relation to National Boards
- Other Affiliations
- The State Society and Evangelism

IX. THE POSITION OF STATE SECRETARY . . . . . . . . 101
- Grant K. Lewis
- Frank W. Emerson
- M. D. Clubb
- Fred M. Rogers
- Charles R. Hudson
- J. J. Evans
- Walter Scott Buchanan
- Frank T. Porter
- George W. Brewster and J. H. Mumbower
- Neal K. McGowan
- Clifford A. Cole
- James Parrott

X. RELIGIOUS EDUCATION . . . . . . . . . . . . 113

XI. WOMEN'S WORK . . . . . . . . . . . . . . 122
- Christian Women's Fellowship
- Other State Women's Organizations

XII. ORGANIZED LAYMEN'S WORK . . . . . . . . . . 128

XIII. STATE PAPERS . . . . . . . . . . . . . . 134

XIV. THE CALIFORNIA CHRISTIAN HOME . . . . . . . . 136

XV. JAPANESE DISCIPLES . . . . . . . . . . . . 140

XVI. THE FILIPINO-AMERICAN FELLOWSHIP AND CHURCH . 143

XVII. THE AVALON COMMUNITY CENTER . . . . . . . . 146

XVIII. MINISTERS' FELLOWSHIP AND ASSOCIATIONS . . . . 148
- Ministers' Wives Organized

XIX. ADVENTURES IN CHURCH BUILDING . . . . . . . . 152
- In Southern California
  - From 1869 to 1900
  - The First Decade of the Century
  - 1910 Through 1920
  - The Prosperous Twenties
  - The Years of Depression
  - 1940 to 1950
  - The Mid-Century Period

XX. DECEASED CHURCHES . . . . . . . . . . . . 162
XXI. PROMINENT PERSONALITIES . . . . . . . . . 171
XXII. MISSIONARIES IN SOUTHERN CALIFORNIA . . . . . . 194
Other Missionaries
Africa
India
China
Other Fields
XXIII. LAY LEADERS OF THE CHURCH . . . . . . . . 208

## PART TWO

LIFE STORIES OF CHRISTIAN CHURCHES . 219
I. CHURCHES IN LOS ANGELES COUNTY . . . . . . 221
Eastern Area
Eastern Suburban Area
Northern Foothill and Suburban Area
West Suburban—San Fernando Valley
Southeast Suburban Area
Southwest Suburban Area
Coast Area
Los Angeles—Inner City
II. CHURCHES IN SAN DIEGO COUNTY . . . . . . . 279
III. CHURCHES IN IMPERIAL VALLEY . . . . . . . . 287
IV. CHURCHES IN RIVERSIDE COUNTY . . . . . . . 289
V. CHURCHES IN SAN BERNARDINO COUNTY . . . . . 294
VI. CHURCHES IN ORANGE COUNTY . . . . . . . . 300
VII. CHURCHES IN KERN COUNTY . . . . . . . . . 308
VIII. CHURCHES IN SAN LUIS OBISPO, SANTA BARBARA AND VENTURA COUNTIES . . . . . . . . . . . . 311
IX. SOME OTHER CHURCHES . . . . . . . . . . 316
X. DISCIPLES IN SOUTHERN NEVADA . . . . . . . . 318
XI. CONCLUDING OBSERVATIONS . . . . . . . . . 319

# PART ONE

## A LEGENDARY LAND

A STORY OF THE BEGINNING DAYS and of the development of the Christian Church (Disciples of Christ) in Southern California may possibly be best understood and appreciated against a backdrop of the history of the discovery, the settlement and the romantic and sometimes legendary annals of California, termed by the poet laureate of California lore, John S. McGroarty, "The Land of Heart's Desire."

From the day when Juan Rodriguez Cabrillo, Portuguese navigator, landed in San Diego bay in the fall of 1542, some seventy-eight years before the Plymouth landing in Massachusetts, till the first settlement in Alta California, under Don Gaspar de Portola in 1769, are more than two centuries. During these years when the Atlantic seaboard amassed a population of over a million and a half only a few sporadic attempts were made either by Spain or by nearby Mexico to claim the wealth of this legendary land, reported by some to be richer in gold and precious metals than Mexico or Peru. These tales of great treasure led a few such men as Hernando Cortes to equip expeditions in search for the Eldorado of men's dreams, but they ended in disappointment and disaster.

Even though England and France protested the arrogant claims of Spain in exercising dominion over vast areas of land and sea, including what is now the West Coast of the United States, it was not until Russia crossed Bering Sea and established herself in Alaska and was reported planning an expedition southward, that Spain, in 1767, became aroused and at once determined to send a colonizing expedition north from Mexico to settle what they called Alta (Upper) California. It was decided to establish settlements in San Diego and Monterey, both of which had been explored years before by Cabrillo, Sebastian Vizcaino and others. Portola received appointment and command as military and civil governor for this portentous adventure, and Junipero Serra, a Franciscan priest, a native of the Isle of Majorca, who had been a Catholic missionary in Mexico for some twenty years, was given charge of the religious aspect of the conquest.

## I.

# FROM SETTLEMENT TO STATEHOOD

### *Under Spanish Dominion*

Don José Galves, the Visitador General of Mexico, assembled a large force at Santa Ana, near La Paz, Mexico, in early 1769, and in a few weeks two ships were on their way. Two land expeditions left at the same time. Finally in early July both the ships and the land party came together at what is now San Diego. The expedition now numbered one hundred thirty souls, many of them sick and injured.

The next step was to find the port of Monterey. Portola placed himself in command of an overland party of sixty-four and set out on July 14 in search of Monterey. A Monterey settlement was thought necessary as an outpost for the protection of Spain's possessions, but also as a harbor of protection to the annual Philippine galleon bringing in the wealth of the Orient to Mexico and eventually to Spain.

The expedition, after a long and arduous trek, reached a point near the Golden Gate, completely missing the bay of Monterey. Neither did they find it on their return. Disheartened, Portola reached San Diego after eight long months, to find the group he had left suffering from illnesses and on the verge of starvation. Faced with the exigencies that might lead to the extinction of his party, Portola decided to take ship for Mexico. On the day when they had finally decided to embark a relief ship long overdue arrived in the harbor with supplies and help. The decision to return to Mexico was abandoned and the settlement of the land was begun.

A new expedition was soon on its way to find the "lost port" of Monterey and a ceremony celebrating its rediscovery was held on June 3, 1770. The procedure consisted of a religious dedication much like that which had occurred at San Diego in the founding of the mission, as well as a civil ceremony which took possession in the name of the King of Spain. The area was dedicated by saying Mass and by "sprinkling all the fields and beach of the water to frighten away the infernal enemies." The settlement of Monterey which had been discussed for some two hundred years was now a fact and Alta California was to be for some fifty years thereafter a possession of Spain.

### *Under Mexican Rule*

Mexico in 1822 declared independence from Spain and after hectic internal troubles adopted a constitution under which California was made a territory to be administered by a governor selected by the people of California. However, during the twenty-five years of interregnum there was very little patriotic support of the Mexican government. The populace seemed to care little about a change of allegiance from Spain to Mexico. In fact, during this whole period they were very little disturbed over any political or commercial matters.

Not until the latter years of this Mexican possession when it appeared that there might be an American invasion did they take interest in their status and their political future. They were too far removed from the outside world to engage in much commercial contact. It was an era of vast estates operated largely by Spanish families who used the native Indians to do their manual work, and spent their own time "in gambling, dancing and drinking." At least the citizenry of the period were not overly ambitious or awake to the future of their enchanted land. Mr. McGroarty, however, looked upon this era as something like the Golden Age for California. "Looking at California's Mexican era from one point of view, there is a feeling of regret in the heart that the color and splendid, happy idleness of it ever passed away. Those were the days when people were not concerned with the strenuous materialism and commercialism of modern life. There was no greed, very little ambition and a great deal of peace. California was then a country of vast estates. The cattle roamed the hills, the fertile soil was taxed only to a degree that would give sustenance to the population. There was plenty of running water for man and beast. There was marriage and giving in marriage, many children, and much joy, little hate, and a contentment that was as vast as the sun and moon and stars that shone on the white peaks of the Sierras." This was the situation until there appeared the likelihood of an American invasion of their contentment and peaceful lethargy.

It was also during the Mexican regime that there grew up a change, from the "kindly despotism" of the padres which had existed during the Spanish possession of the area, to a sort of secularization of the Missions, which became a fact in 1836 under the brief governorship of José Figueroa, who, a half Aztec Indian, did a great deal to solve many of the problems of the province. However, following his death California entered into a period of internal dissensions and discord, antagonism began to grow toward Mexican domination and a desire for independence led to a revolution headed by Juan Bautista Alvarado who captured Monterey without bloodshed in 1836. The people of Southern California disapproved of this northern rebellion and called a meeting in Los Angeles to consider the situation. When Alvarado heard of this he treated it as a revolt and headed south with a small force to quell it. He marched into Los Angeles without opposition.

Later Alvarado was formally recognized by Mexico as governor and General Mariano Vallejo was appointed military commandante. After a few years of peaceful order without internal troubles, friction developed between the two leaders and both were relieved of their authority. General Manuel Micheltoreno was sent from Mexico but the unpopularity of him and his army led to another rebellion, this time instigated in the south where the new governor had arrived with some four hundred men. After a skirmish at Cahuenga Pass, Micheltoreno raised the white flag and was immediately shipped out of the country. Local authorities were again divided when Pio Pico was made civil governor and José Castro military commandante. Pico moved his capitol to Los Angeles, while Castro administered military affairs from Monterey. It was during the joint administration of these two men that Mexican domination came to an end. On June 1, 1846, John C. Fremont announced the establishment of an independent California. On July 7 the American flag was raised over Monterey.

### *Bear Flag Republic*

Fremont, who had arrived in California some three years previous to this event, was then an officer attached to the Department of Topographical Engineers of the United States. Presumably his task was to survey the Rocky Mountain country and the Pacific coast in the interests of travel and immigration. He led a small heterogeneous army which was encamped at this particular time on the American River. His entrance into the political picture came about through events related to the ill-fated, little understood, and short-lived Bear Flag Republic. For a period of twenty-four days there existed an independent government which claimed for itself the distinction of being the only legitimate one for the province of California. It brought to focus the unrest among those known as the Americans who ostensibly had in mind the independence of California. In the little town of Sonoma a few miles north of San Francisco was located the only really effective Mexican Military Garrison in the province, commanded by Vallejo. On June 14, 1846, a party of twenty-four Americans awakened him from his slumbers and placed him under arrest, announcing they had "established in connection with others of their fellow citizens of the United States an independent Government based on Republican principles." Kit Carson, who had come to California as a member of Fremont's company, was one of the twenty-four.

No sooner had the captors of Vallejo left Sonoma with their prisoners than the Mexican colors were hauled down from the flag pole in the old plaza. It was decided to raise another ensign in its place and, through the ingenuity of a few leaders, a flag was soon made bearing the form of a bear, one star, and underneath the words "California Republic." A proclamation was issued declaring peaceful intentions unless there were those found under arms; that it would defend itself against those who had oppressed and mistreated them; that it proposed to overthrow a Government which had seized the property of the Missions and had shamefully mistreated the laboring class; that a Government to be prosperous and happy must originate with the people who are friendly to its existence.

The Americans hastened at once to Fremont and laid their cause at his feet. His answer was swift and unhesitating. He went to the defense of the group and within a few days had succeeded in dispersing the forces of the old regime. On July 4 a meeting was held at Sonoma for the purpose of making a thorough reorganization of the affairs of the Bear Flag Republic and a Declaration of Independence was drawn up and signed, "reiterating the position of California from the American residents' point of view, to be a distinct, separate and sovereign nation." Fremont was made commander and given rather unlimited authority.

Within a few days, however, it was learned that war had been declared between Mexico and the United States and on July 7 the flag with the lone star and the grizzly bear was hauled down and the Bear Flag Republic came to an end.

### *Californians or Americans?*

For a number of years the ties to Mexico had been getting less and less secure and criticism of the government officials appointed by the Mexican authorities became more and more severe. The Californians, as the original settlers and later colonists from Mexico and other lands were called, felt that the mother country was neglecting them and cared only for securing of taxes and other assessments. At the same time there were growing ties of respect for the increasing number of Americans, as those coming from the United States were termed, and for the institutions they represented. Of course, this was a situation which led to the Bear Flag Republic episode. Fremont's participation in the revolt placed him in an anomalous position. He had committed himself as a leader much on his own initiative, despite the fact that the Secretary of the Navy of the United States had authorized Commander John D. Sloat of the Pacific Fleet to take the lead in the occupation of California and to immediately act in case of war between Mexico and his country.

In June, 1845, George Bancroft, Secretary of the Navy, wrote Commander Sloat: "Your attention is still particularly directed to the present aspect of the relations between this country and Mexico. It is the earnest desire of the President to preserve the policy of peace; he is anxious that you and every part of your squadron should be assiduously careful to avoid any act of aggression. Should Mexico, however, be reasonably bent on hostilities, you will be mindful to protect the persons and the interests of citizens of the United States near your station; and should you ascertain beyond a doubt that the Mexican Government has declared war against us, you will at once employ the forces under your command to the best advantage. . . . you will at once possess yourself of the post of San Francisco and blockade or occupy such other posts as your force may permit."

When it was learned that war was declared and the American flag had been raised at Monterey and he had taken possession in the name of the United States, Sloat issued a proclamation printed in both Spanish and English, directed to the citizens of California. He announced that he came as their liberator; that California was to become a part of the United States; that they would be admitted to the privileges of citizens of the United States, and that if they refused to resist the armed forces of the United States they would remain free to enjoy liberty and property.

Shortly thereafter Commodore Robert H. Stockton was made Commander of the fleet and Sloat sailed for Panama on his return to Washington. Before his departure he was visited by Fremont who offered his services as a military officer. Now, Fremont was in California under the supervision of the Secretary of State, presumably under secret orders. Commander Sloat refused to give him an official status. Hence his relationship to the belated Bear Flag Republic and his subsequent actions drew the ill-will of Sloat. It was probably well that the latter soon fulfilled his previously determined intention to retire. Sloat not only refused his proffered services but reprimanded him for acting without official authority. But when Stockton came into command he appointed Fremont a major in the United States forces in California and the members of the Bear Flag Republic forces were sworn in as volunteers. He was ordered to proceed to San Diego to cut off the retreat of Castro. He took San Diego without resistance on July 29, 1846, and Stockton's forces occupied

Santa Barbara on August 4. A few days later Fremont arrived and took possession of Los Angeles without opposition. By September, Stockton considered the conquest of California completed, while in fact it had just begun.

He went so far as to send a glowing report of the conquest to Washington and dispatched it by Kit Carson, and sailed for Monterey, and Fremont returned overland to Sacramento with the intention in mind to make an early return to the United States. Lieutenant Archibald Gillespie was left in charge of the situation in Los Angeles. He was unsuited by temperament for the job, established obnoxious regulations and otherwise brought his tenancy into disrepute. Within a few weeks there was an organized resistance to his authority, under the leadership of José Maria Flores. Gillespie was soon in trouble. He agreed to withdraw and yield to the demands being made by the Californians if he would be permitted to retire unmolested to San Pedro. To this they consented and he boarded a ship in the harbor. Shortly the whole of Southern California was up in arms against the Americans. The revolt was succeeding everywhere south of Monterey and it looked like the Californians might overcome the American conquest. Flores was elected Governor of their regime.

While efforts were being made by Stockton and Fremont to recapture Los Angeles and other Southern California strategic centers, there arrived from the east a company of 150 soldiers under General Stephen W. Kearney, who had been sent out after war was declared with Mexico to attack New Mexico and California from the south. He had left Fort Leavenworth in June, 1846, had occupied Santa Fe, N. M., in September and left for the Pacific Coast. On the way he met up with Kit Carson who was carrying the report from Commodore Stockton, dispatched while matters were favorable to the Americans. The report caused General Kearney to send half of his forces of three hundred back to Sante Fe. Arriving in California he found things in turmoil. After serious skirmishes and loss of life, the combined efforts of Kearney, Stockton and Fremont succeeded in quieting the territory from San Diego to Santa Maria. Little opposition was attempted thereafter and California was safely in the hands of the Americans.

The following record from his book, *A Short History of California,* by one of the Disciple ministers, Horace Campbell, will be of particular interest to Southern California readers.

> "On December 29, Kearney and Stockton left San Diego with a force of about 600 men to recapture Los Angeles. On January 8, 1847, they encountered enemy troops on the San Gabriel river some ten miles east of Los Angeles. The Californians had about 600 men and four pieces of artillery, a force equal to that of the Americans. In addition they occupied an advantageous position some fifty yards above the stream and one hundred yards back of it. The Americans, however, succeeded in crossing the river and driving the enemy toward the city. The Americans attacked again the next day and again the Californians were unable to stop them. On January 10, without further opposition they took possession of Los Angeles, and Lieutenant Gillespie raised the same American flag which he had been compelled to haul down four months before. With the forces of Stockton and Kearney firmly established in their capital, the Californians now saw that further resistance to the Americans was useless.
>
> "The California troops which had tried to defend Los Angeles retired northward to the Rancho de Cahuenga near San Fernando where, on January 13, 1847, they met Fremont's forces which had come down from the north. Here Fremont and Pico met and entered into an agreement known as the Cahuenga Capitulation. The conquest of California was at last completed, and its cession to the United States recognized by the treaty of Guadalupe Hidalgo, February 2, 1848."

### *Efforts to Secure Admission to Statehood*

It would be supposed that the American Congress would have set about at once to establish a stable government in the newly acquired possession, but this did not come about until after the citizenry itself, out of what seemed necessity, was aroused to take action. The delay at Washington was occasioned by the recurrence of the troublesome question of slavery. It had been agreed that when states were admitted there should be two recognized, one from the South and another from the North. At the time there was no available territory out of which to make a slave state.

Another reason for failing to take early action was the strong opposition of a body of Senators and other American statesmen on the ground that the vast region ceded by Mexico, including California, as an indemnity for the cost of war, was not worth it. Senator Ben Wade of Ohio, representing the antagonists, tried to discredit the administration of President Polk by denouncing the terms of the treaty which accepted territory whose worthlessness he described in scathing terms. He pictured the "land of the setting sun" as fit only for the habitation of "the wild Indians or the uncivilized Mexican, a country of barren mountain peaks, of dry and arid plains over which roamed the buffalo, the elk, the antelope and wild mountain sheep."

Among the leaders for the fight to recognize California was Senator Thomas H. Benton of Missouri. He had undoubtedly received a more correct report from his son-in-law, John C. Fremont, and from the famous Kit Carson who was a warm personal friend of Benton's. The history of the debate between him and Senator Wade is one of the gems of American oratory and repartee.

While Congress was struggling over the question, it was thought best by President Fillmore to retain the military oversight then in operation. The American immigrants particularly demanded that local action be taken to avoid a state of anarchy which seemed to be developing. A public meeting was held in San Jose on December 11, 1858, which recommended that a constitutional convention be called for the following January. Similar meetings were held in three or four other centers. While the January date would not permit of time necessary to choose delegates, and since the contemporary military governor believed such a convention would not be legal, the matter was postponed. In April, 1849, a new governor, learning Congress was to adjourn in June, took matters in his own hands and called a constitutional convention for September 1, 1849, to meet at Monterey. It was mainly through the insistence of Peter H. Burnett, who later became the first governor of the state, that the convention call overcame defeat.

Peter H. Burnett, may we say at this juncture, had been a Disciple in Missouri and a defender of the "Current Reformation." After moving to Oregon in 1843 he read the debate which had taken place in 1837 between Alexander Campbell and Bishop Purcell on the respective tenets of Protestantism and Roman Catholicism. Strangely enough to some of us, as a result he accepted the Catholic faith and remained a consistent member till his death. His brother, Glen O. Burnett, became one of the first Disciple ministers to preach in California and was for many years a revered and able leader.

The constitutional convention was adjourned on October 13, 1849, after being in session for forty-three days. Great celebrations were held when the news was released that a constitution had been drafted. The election for the adoption of the instrument was held on November 13. It was ratified by a majority of fifteen to one and on the 20th of December the new State Government was established at San Jose, with Peter H. Burnett being inaugurated as Governor.

By the proclamation of the military governor the government of California was transferred from federal to state authority, without the issue being passed by Congress prior to its entrance into statehood. Petition was made at once for ratification by the federal government and after a long and rather bitter debate, as mentioned before, the bill admitting California as a free state passed the Senate on August 12, 1850, passed the House on September 7, and was signed by President Fillmore on September 9. California was at last a full-fledged member of the great Union of States. People all over the state took time out for rejoicing and celebration. In 1909 the California State Legislature made September 9 a legal holiday in order to commemorate the event.

Thus California came into the galaxy of sovereign states out of turmoil, violence and unavoidable bloodshed. She was never a territory of the United States except in theory. She took her place as the thirty-first commonwealth of the Union. The famous Gold Rush was at its height and population was approximately 26,000, of which about half were native Californians mostly of Spanish descent and the remainder Americans and former citizens of European countries. By the end of that year the population had increased to 128,000. This great immigration had come by three routes: one via Cape Horn, another by sea and land across the Isthmus of Panama, and the third by the long trek across primitive territory of desert, mountains and treacherous expanse. The story is a romance of dangers and hardships seldom equaled even by adventurous and indomitable men and women. The fabulous story of riches untold led men from all parts of the world to hazard everything to search for the now fabled gold of California. No saga of American settlement is more familiar and of greater significance to the history of the West than the Gold Rush of 1849 and the years immediately following.

## II.

# RELIGION IN THE DEVELOPMENT OF CALIFORNIA

### *The Franciscan Missions*

It may be readily seen that the religious life of California was vastly affected by two principal events; namely the founding of the Franciscan missions and their influence upon both natives and immigrants, and the 1849 Gold Rush. Up to the time of the great increase of population, the Catholic Church and its Missions were the predominating influences in the religious life of the territory. As early as the visit of Sir Francis Drake in 1579 in a bay north of San Francisco, a Catholic service was conducted by the chaplain of his ship on St. John's Day, June 23. The Franciscans came two centuries later and began to fulfill their avowed intention of converting the primitive Indians. This they did by cross and persuasion and occasionally by sword and coercion. Twenty-one missions were built stretching from San Diego to Sonoma. "The mission was more than a religious institution. It had a political and economic significance and represented the Spanish monarchy. Priests were forced to play the role of cattlemen, builders, businessmen and teachers," according to Mr. McGroarty.

### *The Protestant Church Slow in Starting*

California history has dealt so sparingly with Protestant work that there is not a great deal of knowledge as to early efforts of Protestant denominations and not much adequate conception of what churches, other than the Roman Catholic, did to mould the religious life of the state. There has been criticism by some writers of denominational church history of the claims of other writers as to the "first" established Protestant churches, especially in and around San Francisco, where the most populous settlements were originally made.

Of course, religion was not entirely left behind when an emigrant departed from his moorings allured by adventure and gold, although by the time a man had made his way to a far-off corner of the world, all churches seemed very much alike to him. In spite of the records of sin and lawlessness, there were those among the new citizenry who made valiant attempts to be not only law-abiding but who wanted religion to play its role in the life of their new environment. For example, an old rule book presented to men working in retail establishments in the Bay Area contained the following orders: "Store must not be opened on the Sabbath unless necessary, and then only for a few minutes. The employee who goes to dances and other places of amusement will give his employer reason to be suspicious of his integrity. Each employee must pay not less than $5 per year to the church and must attend Sunday School regularly. Men employees can get one evening a week off for courting, two if they go to regular prayer meeting."

It seems that a few sporadic attempts were made prior to the Gold Rush to do some missionary work by visiting ministers. It is claimed that in 1826 a Methodist preacher, Jedidiah Smith, came from the Middle West by stagecoach; that he carried a Bible and a gun and was nicknamed the "Bible Toter." A little later, in 1829, Jonathan Green came from Hawaii as a representative of the Congregational Church and did some preaching in San Francisco. It seems that Presbyterian services were held in 1846 by Captain John B. Montgomery, a ruling elder. The German Reform Church sent a missionary without salary to California in 1847, and some state that he was the first Protestant minister to visit Los Angeles.

The records of earliest effort to organize Protestant congregations are rather nebulous. It, however, is quite definite that there were some churches established at the very time the Gold Rush was beginning to lure its tens of thousands of immigrants to the State and when the settlers felt more stable since statehood had been granted. In 1848 an interdenominational work was begun in San Francisco by T. Dwight Hunt, a Congregational minister, who in his reminiscences in 1888 deplored the fact that there were ministers from other denominations who were engaged in secular pursuits. By the close of 1849 there were, however, churches started by Presbyterian, Methodist, Baptist, Congregationalist and Episcopal ministers. The first church building erected in the State by a Protestant group was a Baptist Church in 1849 in San Francisco, at a cost of $6000. In 1849 and 1850 representatives of the American Bible Society and of the American Home Missionary Board preached in Los Angeles, on trips from San Francisco.

The effect of the Gold Rush was not only to bring thousands of new citizens to the Golden State, but it also revealed the urgent necessity of some constructive and stable religious effort on the part of the Protestant church, or a state of anarchy and moral depravity was certain to devastate the already weakening morality of the immigrants and the earlier citizens of the new commonwealth. The hectic search for gold and the attending requirement of having to move from one mining camp to another, and the need to move from the mines in the fall to the coastal valleys and towns for the winter months, were not conducive to any sort of a valid religious experience, at least collectively. Even laws and codes of procedure, punishment of crime, and other corporate acts, grew out of the immediate necessities of the hour.

It was not long, however, after the admission to statehood before missionary boards in the East began to awaken to the importance of entering California with the gospel of Christ. The great body of immigrants entering the State from 1849 to 1854 came from the midwest part of the country where the Disciples of Christ had gained strong footing.

### III.

# THE DISCIPLES OF CHRIST IN NORTHERN CALIFORNIA

NATURALLY AMONG THE FORTY-NINERS there were many members of the Christian Church who came west under the excitement, leaving their church ties behind them. As communities began to spring up in the territory adjacent to the mining operations these settlers became interested in other things than the search for gold. Many were disillusioned as to easy riches and scattered to farming and cattle-raising areas. Among the pioneers were a few preachers of the Restoration Movement who began to work among the residents of a number of communities in Northern California. There was no missionary society among the Disciples of Christ at that time which could assign men to the new frontier, hence the proclamation of the Word and the organization of churches were perforce subject to the initiative and determination of these few preachers.

Perhaps the best known and most successful of these early evangelists was Thomas Thompson, who had arrived in Placer County in September, 1849, and struck his camp at Gold Run. He had left Paris, Missouri, in early spring with his wife and children. A few days after his arrival he preached his first sermon to miners who had gathered curiously about his tent. This was undoubtedly the first sermon delivered within the State of California by a Disciple preacher. In 1851 he moved his family to what is now Santa Clara, and within a few months succeeded in starting the first Christian Church in California at Stockton and a little later the second church located in Santa Clara. In a volume by E. B. Ware, for many years a minister in Northern California, the story of the stirring adventures of Mr. Thompson and other pioneer ministers, many of them from Missouri, furnishes a romantic saga of toil and heartache in efforts at the proclamation of the gospel of Christ, of the gathering together of groups in scores of localities, and particularly of the assembling of central meetings commonly known among them as State Meetings. In these larger gatherings, which lasted usually from Friday over two Sundays, thousands would assemble and hundreds were baptized. Occasionally old-time Disciples living in Southern California would make the long trip to attend these State Meetings, although no church had yet been started in the "Cow Country." Some thirty-five of these State Meetings were held in various places until the tabernacle used for many years was built in Santa Cruz in 1890.

Mr. Ware relates that the first building erected was in Gilroy in 1857. One of its chief attractions was that it had two front doors, one for men and the other for women, "who were seated on the side of the house opposite from the men."

By 1860 there were 27 churches reported at the State Meeting with a membership of 1,223. There seemed to be few if any local preachers. The few "brethren" who preached supplied the pulpit requirements for them all in a sort of itinerant fashion.

Throughout the history of these State Meetings there were running controversies over the use of the organ, a paid ministry, missionary societies, colleges, state papers, Sunday Schools, co-operative support of evangelists and a state organization. By 1880 the old controversial questions had been practically settled and the Christian Church in Northern California was well established and in the State Meeting held at Sacramento that year the first State Board of the Christian Church in California was appointed.

When one realizes the background of history, the backwash of the moral status of the Gold Rush, the means of travel, and the absence of missionary boards to promote and support missionary effort and organization, it is a rather remarkable record of travail and success. Northern California has a story all its own in church development. A recital of the life and work of such men as Thomas Thompson, J. P. McCorkle, J. N. Pendegast, Dr. W. W. Stevensen, G. O. Burnett, brother of California's first governor, E. B. Ware, B. F. Standefer, and G. R. Hand, sounds like a chapter from the early New Testament church.

The Disciples of Christ in Northern California today (1959) have more than eighty-five churches with a membership of nearly 30,000. Their state organization is virile and forward-looking. The per capita missionary giving is at the very top among the states and their interest in evangelism, church establishment and ecumenical leadership is vital.

## IV.

# ATTENTION TURNS TO SOUTHERN CALIFORNIA

THE DISCOVERY OF GOLD which brought thousands of immigrants to the West Coast from all parts of the civilized world within a few years, as many as 80,000 in one year, affected Southern California only remotely. For many years there had been a rather aloof and disdainful attitude on the part of Northern California pioneers toward "Southern California" as the ten southern counties were called by them. To them it was "California" and by way of distinction "Southern California." There was no California North in the earlier days to them. The counties south of the Tehachapi range were dubbed by the old settlers of the north the "cow counties." There seemed to be drawn from the earliest settlements a division of north and south that has persisted throughout the history of the state until it has finally resulted into a well-defined separation in a number of areas of activity and life, including the church in most of its denominations.

Favorable attention to Southern California came with the completion of the continental Pacific Railway in 1869. The joining of the Union Pacific and the Central Pacific at Promontory, Utah, on May 10th, focused the enthusiastic interest of countless people on the completion of one of the most romantic and costly achievements of the century and of course tens of thousands at once began to prepare to migrate to the West Coast. By 1870 the attention of the country was directed to Southern California as a health resort and a land of sunshine, beauty, and opportunity. The tide of immigration began and soon the old Spanish town of Los Angeles, originally Yang-na, took on a distinctively American personality, and Southern California became the cynosure of all Americans. It had taken Los Angeles over a hundred years to accumulate a population of 11,000. By 1880 the southern counties had a population of 201,000. Industry and agriculture and a second-to-none Chamber of Commerce, together with its physical attractions produced phenomenal growth.

The church was not left behind in a frantic search for golden riches as it had been by the Forty-Niners. In the early days fight for survival in the long journey by land or sea and the rivalries and conflict to fetch out of the streams and gulches and mountains the gold of Ophir meant anything but moral and spiritual stamina to the men of the mining camps and the citizenry in general. Now the journey by rail with ease, and the coming of entire families by the thousands, meant holding more nearly secure the religious and family ties of the former homelife. The influx coming into the whole of the state but especially into Southern California brought the nucleus of a great new empire with all the educational, industrial, agricultural and spiritual possibilities of a stable and growing commonwealth. By the middle of the decade of the seventies Southern California was on its way to becoming the center of men's attention the world around.

### *Protestants Become Interested*

Until the tide of immigration set in bringing its tens of thousands of new citizens (mostly from the middle west or eastern part of the United States) to Southern California, the religious complexion of the area was nearly entirely Roman Catholic. The population itself was made up of the native and rather primitive Indians and the Spanish and Mexican settlers who had chosen to remain in the South where "color and splendid, happy idleness prevailed" and where the Americans were fewer and less competitive.

No attempt had been seriously made of sending missionaries of the Protestant faith into the territory but when the highways to the West became railways and travel was safer and more comfortable, and the fame of the fabulous Southland had spread to the uttermost parts of the earth, the floodgates of immigration were swung wide open and arrivals from the lands across the Rockies soon changed the entire aspect of every sort of endeavor and relationship. Civic and religious development grew apace.

Missionary Boards began to send their representatives to the fast-growing communities and the Protestant churches discovered their great opportunity to establish themselves in community leadership.

While no missionary board of the Disciples of Christ was yet strong enough to undertake a program of home missions in the Far West, there were among the newly established citizenry a large number of persons who had been affiliated with the Christian Church, particularly in the Middle West. Not a few were attracted from Northern California. The first preachers to explore the possibilities of religious work in the Southland were from the northern section of the state. It became evident that the most practical and expeditious procedure was for ministers with an evangelistic and missionary inclination to take the initiative, to settle in the area and to hold "protracted evangelistic meetings" and gather the new settlers into groups to form churches.

## THE FIRST CHRISTIAN CHURCHES ESTABLISHED

### *Downey*

In the year 1868 there came from Lake County B. F. Standefer who had been in the state for a few years and who had evangelized in several counties in the north. William Justice, a lay preacher later a member of the Alhambra Church, reported hearing him in San Bernardino where he was holding meetings in a carpenter shop. The small group whom he had gathered into a nucleus of a congregation soon lost its identity and did not form a permanent church until about 1872. In the meantime Mr. Justice persuaded Standefer to come to Downey where the former lived on a farm in the neighborhood. According to the record set forth in the Golden Jubilee booklet from the pen of A. C. Smither, Mr. Standefer came to Downey and began a series of meetings on the first Lord's Day in 1869 in a Methodist Church house in that neighborhood. The small group which formed the nucleus of the Downey church was held together by a preaching elder, J. K. Morris, and by 1874 had grown to the number of forty or fifty members.

In that same year an evangelist, Henry Thompson, formerly of Texas, who had been in Northern California for about two years, held a revival meeting in the town of Gallatin, now Rivera. Some of the recruits united with the group in Downey. The organization of the Downey Church was now completed, the place of meeting was established in the village and a call was issued to G. R. Hand, also of Northern California, to take over the work. He was a man of rare ability and fine spirit and under his ministry the congregation prospered, a church house was erected, and the Downey Church became the first congregation to be permanently established in Southern California.

The church at Downey became after a few years a strong Disciple center of influence. By 1876 the town not only had a growing church organization but also a college which for a few years was a going concern. Here it was that the first conventions, or camp meetings, were held with the avowed intention of promotion of co-operation among the newly organized congregations, particularly in the field of evangelism. One of the leading preachers in organizing the Camp Meetings was Dr. Carroll Kendrick, both a physician and a preacher, who had arrived from Northern California in about 1881, where he had not only been a successful organizer and evangelist, but had also been in the center of an attempt to promote the "anti-organ" viewpoint in the churches. Mr. Ware states in his Northern California story: "Kendrick made a brave and clean open fight for what he believed to be right, but failed, and went south." He further states that "the little church at Downey afterward divided on the organ question and another church was organized at another point." Undoubtedly Dr. Kendrick was an unusually strong preacher and was sincere in his advocacy of co-operation, in spite of his convictions on an issue that meant division. Under the discussion of State Meetings and Conventions we will have occasion to learn of his effectiveness both in evangelism and in organization.

### *San Bernardino*

There would be some justification in the point of view that the first church in Southern California was at San Bernardino since a group was formed there before Mr. Standefer came to Downey. But, as we have stated, the small church soon disbanded and was not reactivated till about 1872. Thus Downey became the first organization to experience a continuous existence. However, it is interesting to know that the first pretentious settlement of Americans in Southern California was at San Bernardino, which Mormon immigrants from Utah chose as a favored spot and in 1851 came with their families to found a community. In 1872 there was a reorganization of the little band of Disciples into a church that proved to be permanent. Its first building was an abandoned church house owned by the Southern Methodist Church. It was purchased for three hundred dollars. The early history and growth were largely a story of "protracted meetings" and brief periods of pastoral leadership.

### *Los Angeles*

In the summer of 1874 W. J. A. Smith, a preaching elder whose life entered into the texture of a number of Southern California churches, together with G. W. Linton, also a layman, agreed to make a canvass of Los Angeles which by that time had grown into a city of more than seven thousand population. They located at least twenty-five persons who were interested members of the Christian Church and in October fourteen of them met in the Court House which was located on Spring Street near Sixth, and the following Sunday they organized a Sunday School of thirty pupils and teachers. "After the Bible School they proceeded to 'break the loaf' and Asa Linton preached to those who cared to remain." On February 28th, 1875, in a meeting at the Court House they "covenanted together to form a congregation of Disciples of Christ, called Christians, and constituted a church, accepting the Bible as its only rule of faith and practice." Twenty-six names were signed to the charter membership roll at that meeting. G. R. Hand, who was then preaching at Downey, was the officiating minister and led in the organization. The proceedings were duly recorded and signed by him as President and by A. H. Reavis, as Clerk pro tem.

So, the first three churches of the Disciples of Christ in Southern California were established with missionary zeal and devotion through the efforts of ministers who had come from the northern part of the state. Within a decade following the beginning of the work in Downey there were reported at the second State Meeting which was held in the town in the summer of 1882 the following organized churches: Santa Maria, Lompoc, Los Angeles, Santa Ana, Artesia, Downey, Orange, Glenville, El Monte, San Bernardino, San Luis Rey, Bear Valley and Moressetta. The last three were in San Diego County. These thirteen had a membership in the aggregate of about 700, according to the record of Mr. Ware.

So Southern California Disciples of Christ had their beginning in an uncalculated, unassisted and rather sporadic fashion. It might be said that the earliest evangelists and ministers were opportunists rather than statesmen, since they governed their actions by circumstances more than by any fixed planning. Perhaps that may be said, however, about a good deal of our efforts in establishing churches. It most surely accounts for the large number of "lost congregations" which mar the history of the years. No mission board was alongside to give aid or direction and evidently no appeals had been sent out by individuals or groups revealing anxieties that something be done to provide Christian Churches. It was a matter of the voluntary efforts of a few missionary-minded evangelists of a nearby section of a great state to answer what seemed to them to be a worthy challenge to proclaim the plea of the church they loved. The only seemingly planned approach to the establishment of a congregation among the earliest churches was in Los Angeles where a survey was made before operations were started. In the later discussion in connection with local churches it will be revealed that few new churches, until recent years, had the support of a well-planned formula of churchmanship or co-operative effort to start them off.

## V.

# STATE CONVENTIONS

### *Began as Camp Meetings*

We suppose it is true of most religious sects that fellowship is a cardinal quality of their existence. Certainly the Disciples of Christ have always manifested a gregarious disposition of the membership as well as of the corporate congregations, which has manifested itself in conventions and conferences and various types of assemblies. Since there is no synodical body or episcopal organization to which the churches are responsible, there must of necessity be opportunities for exchange of experiences and for discussion of the common good. As was the case in Northern California, very early in the history of the young church in Southern California there was felt a need that the "brethren" get together and by 1881 a meeting was called for the new congregations and for scattered members to come together for a Convention.

The call was sent out by the elders of the Downey church and its pastor for such a meeting to assemble on August 16th, 1881. The call invited "all the friends of our Lord Jesus Christ who earnestly desire to worship as the early Christians worshipped to meet with the Church of Christ worshipping at Downey City, August 16th, 1881. The object of the meeting being to promote the co-operation of the Disciples of Christ in this section and proclaim the 'good news' to the world." Dr. J. Carroll Kendrick was now the pastor of this church. He had come from San Francisco in 1879, but was formerly an evangelist and physician in Texas. He came to California in 1874 at the behest of friends and because he felt there was great opportunity for medical and religious work. When he came to Downey he found the church very much neglected. It is said that he himself cleared the weeds from the church lot before beginning his preaching ministry. He drew large crowds and the church grew rapidly till in 1882 it had a membership of 125, a larger number than it had fifty years later. His influence was felt among all the churches recently organized in the area. Later, however, the church was rent asunder over the use of instrumental music in its worship. For many years a piano or organ was forbidden. Then, after bitter controversy, those who preferred instrumental music regained control of the church. As we have stated before, Dr. Kendrick was completely opposed to the use of musical instruments in the church, and yet was an advocate of co-operation of the churches whether or not they used the instrument, thus more broadminded than the advocates of today in reference to the same and other moot questions.

So, the convention or more properly the "camp meeting" was called and the brethren arrived on August 16th, 1881. Families pitched their tents, pastured their horses and lived in camp style for two weeks while they listened to sermons by prominent ministers and evangelists, conferring together over mutual problems and enjoying a splendid fellowship. The result of the meeting was that Dr. Kendrick was sent out to do evangelistic work in the Southland. At this gathering there were at least six churches represented—Santa Ana, Lompoc, Downey, Los Angeles, Artesia and San Luis Rey—besides visitors from Santa Maria, Orange, El Monte, Bear Valley and Glenville.

The next year, 1882, the second convention was held, also at Downey, and a special delegate or messenger was sent to bear greetings to the Northern California Meeting assembled at San Jose. The call of this second convention was sent out "to the friends of Jesus who earnestly and intelligently desire to worship God as the first Christians worshipped." The objects of the coming together were "the cooperation in proclaiming the glad news of salvation through Christ to the world, the establishing of worshipping congregations, the confirming of the weak ones, and the encouraging of all to the glory of God and the salvation of all who might be influenced for good according to the teachings of the New Testament." Francis Arant records in his *Thesis on the History and Development of the Disciples of Christ in Southern California* that "an arbor fifty-seven by sixty feet in size was used as the meeting place. The order of procedure was sunrise prayer meeting, business hours, question period, discussion of Bible themes, and two sermons. Nine persons were baptized by immersion as a result of the meeting."

Records show that the third convention was held in El Monte, where a church was in existence for a time and then disbanded to be organized some twenty years later, and the fourth near Norwalk. The attendance at the El Monte meeting reached fifteen hundred on Sundays. Delegates came from Santa Barbara, Goleta, Ventura, Downey, Artesia, Azusa, El Monte, Norwalk, Pasadena, Los Angeles, Anaheim, Newberry Park, San Gabriel, Orange, Pomona, Duarte, San Bernardino, Riverside, National City and San Luis Rey. It is evident that many were from centers where no Christian Church yet existed. In the Norwalk meeting more than sixty people were baptized in the nearby river—and by immersion! Evidently in those days Los Angeles County rivers were running streams in midsummer!

Later meetings were held at Santa Ana and Downey attended by notable ministers and evangelists, some of whom were well known for having established churches in the area. In the minutes of all these Camp Meetings it is commented that most of the churches had arranged for "protracted meetings" and had secured men to do the preaching, having made the necessary arrangement with them. No mention is made, however, of financial agreements, transportation, etc.

For a few years there were held district meetings of the nature of the afore-mentioned camp meetings, in order that more people might enjoy their fellowship and inspiration. They were considered district meetings of the state organization, which had its headquarters in Santa Cruz, since there was not yet a southern state organization.

### *Evangelizing Board*

By 1890 there had developed out of these meetings a state organization, or rather a state committee, called the "Evangelizing Board." This committee directed the work of the appointed evangelists and was responsible for raising funds with which their work was carried on. The Evangelizing Board was the title used for a decade or more for the organization later known as the State Society or more correctly The Christian Missionary Society of Southern California.

The first annual session of the Evangelizing Board was more in the nature of a real convention and met in Santa Ana in August of 1890 with twenty-eight delegates present. Action was voted to place a regularly employed evangelist in the field and funds were raised for his support. These plans resulted in the employment of J. V. Coombs, well known in the Middle West as a successful evangelist. He served from November 1890 to May 1891 adding some 260 souls to the membership of the churches served. A second action of this first State Convention was to recommend that steps be taken at the earliest possible date to establish a college in Southern California. While an educational institution was not founded for nearly thirty years, there is this record that our pioneer fathers in the Southland were functioning true to Disciple form.

The second convention was scheduled for San Bernardino for March, 1891. The records show that on account of floods which washed out the railroads it was necessary to cancel the meeting, rescheduling it to meet a month later in Los Angeles. Later in the year, in September, the third convention was held in Riverside where the church had just completed an addition to the small Congregational church house they had previously purchased. Forty-four delegates were in attendance. It was at this convention in which the first organization of the women's missionary societies was effected, the State Christian Women's Board of Missions. Up to this time the affiliation of the various local societies was with the C.W.B.M. of Northern California and any group meetings of societies constituted district meetings of the Northern Board. Six societies out of a total of nine were represented in the Riverside Convention. Mrs. Sarah J. Allen of Pasadena was chosen president, an office she held for five years.

An interesting side light of the Riverside Convention was the passing of a motion to establish a seaside resort. This action resulted in the placing of the next Convention in Redondo Beach where it met in the summer of 1892. Camping arrangements were duly made and railroad rates were announced, and hundreds of people were in attendance when the time came. The program of the gathering was unique. We shall describe a similar program more in detail in connection with a subsequent convention held in Long Beach. A. C. Smither in the Golden Jubilee Booklet, published in 1938 by the state convention, mentions the Redondo Convention and an incident for which he vouched: "It was at this meeting that seven preachers were seen asleep in their pews as A. B. Markle turned into the third hour of a sermon on Baptism." Mr. Markle was then pastor in San Diego and had been president of the first convention in Santa Ana.

Following the Redondo Beach Convention, with two exceptions when the convention met in Pomona and in Santa Monica, the early conventions assembled regularly in the city of Long Beach for some fifteen years. With very few exceptions, when strategic and emergency reasons called the meetings to Los Angeles, the conventions for more than sixty years made Long Beach their home. A convention of far-reaching importance was held in Long Beach in 1900 in which was organized the Christian Missionary Society of Southern California and Arizona. Thereafter the annual convention became the annual meeting of said Society and functioned as such until 1934 when it was voted to adopt a new constitution which provided that thereafter the convention should be a Convention of Christian Churches and Churches of Christ.

The 1915 convention was shifted to Los Angeles and met at the Church of the Open Door (Bible Institute) preceding the International Convention of the Christian Church which assembled there immediately after the three-day sessions of the State gathering. In 1920 the convention again met in the Church of the Open Door in order to give the delegates an unhindered chance to participate in the dedication of the site for the new college on Vermont Avenue. During World War II the sessions were held for three years at the Wilshire Church in Los Angeles. The Municipal Anditorium in Long Beach was not available for conventions during those years.

In Long Beach the sessions were held for a number of years at the old Municipal Auditorium built over the surf of the Pacific and facing the old Pine Street pier. Smaller meetings and training classes, which were popular phases of the general convention, were held in the First Christian Church then located at Fourth and American. Upon the completion of the large church plant at Fifth and Locust in the early twenties the conventions met in its very adequate quarters. One of the reasons for the exceptionally large sanctuary was the thought of the annual conventions meeting as guests of the First Church. In convention sessions previous to the erection of the costly church edifice it was stated that both the local church and the churches participating in the convention were looking forward to this as a permanent convention center.

Before the church edifice was completed there occurred a catastrophe that added to the cost of the building a large amount of money. The roof of the nearly completed building fell to the ground, fortunately without the loss of life. The accident happened while workmen were at lunch. This occurred early in 1921. The State Board and others suggested that churches give aid in the time of great need. Accordingly a Long Beach Day was decided upon to be observed on March 13th. More than thirty churches responded with gifts of more than $8,000.00. The State Missionary Society at a special called meeting voted the following resolution: "That we undertake the raising of $50,000.00 for the immediate relief of the Long Beach Church Building, to be granted in the form of a loan, to become a part of the Permanent Church Erection Fund of the Christian Missionary Society of Southern California."

Mr. Taubman, pastor of the First Church, appeared before the June meeting of the State Board. He stated that since the presentation by the State Secretary had been promoted it had been made possible through the increased funds to go forward with the building of their new church. The State Board voted to attend the dedication of the completed building in a body on December 11, 1921.

The widening division among the churches and ministers of the area which was an expression of the growing dissension between liberals and conservatives, between those who were committed to co-operative missionary work and those who would have no part in its support, was increasingly becoming a wedge of separation with reference to the holding of the convention in this church whose minister, George P. Taubman, and some of its leaders became committed to independent missions and were alert to any part of the convention that might be interpreted by them as indicating modernism or a departure from the faith. It soon developed that there was a feeling on the part of some of the leaders of the church that the coming of the convention placed an extra financial burden on the congregation, which was bearing a very heavy financial load, since attendance of members was lessened and offerings were not as large as could be expected under normal conditions.

The pastor in a letter to the writer, in 1927, stated:

> "I am sorry that some of our folks seem to be in a mental condition which is fertile ground for criticism of such things as this. . . . The convention does not especially appeal to our people."

As early as August, 1925, the local church paper contains a discussion of "Convention Reactions" which revealed a growing antipathy to the Convention as organized and conducted.

> "Most of our people did not attend the convention sessions. Two outstanding features, perhaps, were worthy of emphasis."

Then there were mentioned the Prayer Room, and the Local Church Life Institutes under the auspices of the Standard Publishing Company. It goes on to say:

> "Every Christian regrets that politics and scheming enter into the meeting of the Convention, but they seem to be the necessary accompaniments of all machinery. A good many of our people are asking for a convention of Christian Churches without reference to organizations."

However, reluctant approval of holding the sessions in the church was given year by year until 1930. In correspondence between the chairman of the Board of Elders of the First Church and the State Secretary, who was also the general secretary of the Convention, there is revealed very clearly the crux of the situation from which resulted the holding of the state conventions elsewhere than in this splendid church plant. On March 7, 1930, the secretary of the Convention inquired as to whether the church was willing to entertain the coming Convention. The request was presented to the elders on Sunday, March 16th, and the permission was granted with the understanding that the church would be reimbursed for the loss of collections by an amount equal to the average loose collections of the four preceding Lord's days. The chairman of the Board of Elders called attention to the desire of said Board that "the names of the main speakers and subjects of the provisional program" be submitted.

> "This has been made necessary by the fact that false teachers have crept into our ranks and this included our agencies, and we feel a deep obligation to protect the flock from 'grievous wolves' from without and those from within 'speaking perverse things to draw away disciples after them.'
>
> "We do not know how we can surrender our responsibility even during a convention of our own brethren. This church stands unequivocally for the deity of Christ, the inspiration, credibility and dependability of the scriptures and the restoration of the New Testament Church. We request, therefore, the names of the more prominent speakers with topics suggested before your committee has made definite arrangements for their service."

In reply to the above communication, the Secretary, F. T. Porter, stated that "it would be a dangerous precedent for us to let one church dictate what our program should be and who should be the speakers. We grant that you have a right—moreover a duty—to protect your flock from grievous wolves or from unsound utterances. No one is more anxious than the program committee that no uncertain word shall be uttered, etc."

In quite a long correspondence both Henry F. Miles, chairman of the Board of Elders, and Mr. Porter carried on a rather courteous but pointed debate, each questioning the implications and spirit of the other, and each claiming that the situation became inharmonious because of statements made in previous letters. We have no knowledge as to whether or not there was any personal conversation relative to the matter. Finally Mr. Porter, on April 10th, in a long letter stated that "the correspondence was read before the ministers of Southern California close to 100 being present, and I think there was not a dissenting voice in the judgement that it would be unwise and practically impossible to submit to you the speakers and their subjects." The following resolution was sent to the church:

> "We cannot submit the program and personnel of the Convention to the local board of any one church; therefore, we cannot submit the program to the Elders of First Christian Church of Long Beach for approval. This would be out of harmony with New Testament practice. Kindly let us know within five days as to whether you want the convention."

On April 15th, Mr. Miles replied that the elders felt "that the issue had been clouded by words rather than by principles and beg leave to be relieved of further discussion." He disclaimed that he had used the word "approval" in his letter of March 19th, and further stated that "the host of the convention made a request of the guest. The only question to be answered is, will the guest grant the request . . . The invitation remains open and the request in regard to the program stands as it did at the time the invitation was extended." He closes with an invitation to confer in person with the convention board in case further discussion was necessary.

Mr. Porter in his last note refers to the courtesies due guests from the host and states, "Had the reply to our letter asking the privilege of being your guests again this year observed the recognized rules of Christian courtesy, your invitation would have been gladly accepted. The content and tone of all your letters were that it would be embarrassing to your church, and I think to your guests, for us to hold the convention in Long Beach this year. In order that we may not embarrass the church in Long Beach and for the sake of peace and harmony, we feel compelled not to consider coming to Long Beach."

The 1930 and 1931 conventions were held in the Wilshire Church in Los Angeles. When the new Long Beach Municipal Auditorium was completed and ready for use in 1933, subsequent sessions were held there, except during the late war, when they returned for 1944-47 to Wilshire, and except the 1955-57 conventions which met at Chapman College in Orange.

### *Largest State Convention Among Disciples*

Patterned somewhat after the first camp meeting type of gathering, for many years the state convention became an annual outing for hundreds of families who planned months ahead and constructed a vacation out of the convention experience. The beach city was adapted to such plans. The Southern California State Convention early in the century became the largest gathering of its kind in America among Disciples of Christ. Visiting "chief speakers" were chosen early each year and their names helped draw great crowds to the sessions of the Assemblies. Among those who have been the guest speaker through the years were J. W. McGarvey of Lexington, Kentucky; B. B. Tyler of Pueblo, Colorado, who claimed he was eighty years young; Archibald McLean, president of the Foreign Christian Missionary Society; S. M. Jefferson of Bethany College, Bethany, W. Virginia; W. F. Richardson, then of Kansas City, Missouri, but later minister at Hollywood; S. M. Martin, Evangelist; Herbert L. Willett, Chicago; Peter Ainslie, Baltimore; Charles S. Medbury, Des Moines; George Hamilton Combs, Kansas City, Missouri; E. L. Powell, Louisville, Kentucky; Frederick D. Power, Washington, D. C.; R. H. Miller, Buffalo, N. Y.; L. D. Anderson, Fort Worth, Texas; W. A. Shullenberger, Indianapolis; Abe E. Cory, Indianapolis; E. E. Snoddy, Lexington; A. W. Fortune, Lexington; John L. Brandt, St. Louis, Missouri; George W. Knepper, Akron, Ohio; L. N. D. Wells, Dallas, Texas; C. E. Lemmon, Columbia, Missouri; Roger T. Nooe, Nashville, Tennessee; J. Warren Hastings, Seattle, Washington; Norman Vincent Peale, New York City; Lynn Harold Hough, Madison, N. J.; Ralph W. Sockman, New York City; C. C. Morrison, Chicago; Perry E. Gresham, Detroit; T. Hassell Bowen, Lexington; Henry Hitt Crane, Detroit; Earle Cranston, Los Angeles; Frank E. Davison, South Bend, Indiana; Mae Yoho Ward, Indianapolis; Hallie G. Gantz, Tulsa, Oklahoma; Jesse M. Bader, New York City; Dwight Stevenson, Lexington; James W. Clarke, St. Louis; Charles A. Wells, New York City; Edwin T. Dahlberg, St. Louis; E. S. Briggs, Enid, Oklahoma; Mrs. James D. Wyker, Indianapolis; Riley D. Montgomery, Lexington; Gerald Kennedy, Los Angeles; Ewart H. Wyle, Kansas City; Frederick D. Kershner, St. Louis; I. N. McCash, Enid, Oklahoma; B. A. Abbott, St. Louis; E. C. Beach, Youngstown, Ohio; George A. Miller, Washington, D. C.; George Walker Buckner, Jr., Indianapolis; Howard E. Short, Lexington; Cecil F. Cheverton, Fort Worth, Texas.

It is of interest that not until recent years have chief speakers been selected outside of the communion. Some of the best attended conventions have been those in which nationally known men from other denominations have been chosen as headliners. The significance of this is revealed in spite of the seeming hesitancy at first to choose the guest speaker from without the Disciples of Christ fellowship.

Beginning early in the century representatives of the national missionary boards were participants in the convention sessions, thus tying the national and state organizations into one over-all appeal and inspiration.

The preparation for a convention, the character of its entertainment, the contents of its program, in the early days, before it took on the missionary and educational phases of later gatherings, were vastly different from those organized by the Christian Missionary Society of Southern California in later years.

### *A Sample Early Program*

The following is "The Programme of the Annual Assembly of the Christian Churches of Southern California," held in Long Beach, August 15 to 25 (note its length), 1895.

Ministerial Association, August 16-17
Sunday School Department, August 19-20
C.W.B.M. Department, August 21-22
Christian Endeavor Department, August 23-24

Board of Evangelism---
A. C. Smither, President
J. W. Utter, Secretary
H. Elliott Ward, Treasurer

## GENERAL INFORMATION------

### *Railroad Tickets*

Long Beach may be reached by the Los Angeles Terminal and Southern Pacific railroads from Los Angeles. Special rates of one-third fare for the round trip will be granted by all railroads in Southern California on three conditions: (a) That at least fifty persons in attendance at the Assembly shall have purchased tickets over the various railroads leading to Long Beach. (b) That each of these persons shall secure from the ticket agent of the station where the ticket is bought a certificate that such person has secured a first-class full fare ticket to Long Beach. (c) That these certificates signed by the secretary of the Assembly shall be presented to the railroad ticket agent at Long Beach who will sell the return ticket at one-third the regular fare.

### *Expenses of Living at Long Beach*

Campers can secure tents and camp grounds at a very low price. Board and lodging may be secured at the various hotels at from $5 to $10 per week. Rooms can be rented and meals taken at restaurants if desired. Living expenses at Long Beach are very low.

### *Time and Place of Meeting*

All meetings will be held at the Chautauqua Tabernacle, which has been enlarged and is delightfully adapted to convention work. Sessions will be held each forenoon and evening and twice on Lord's Days. An effort is being made to secure one of the leading evangelists to do the preaching during the sittings of the Convention. If an evangelist cannot be secured, the preaching will be done by the preachers of this section of the state.

### *Music*

Prof. S. D. Colter of Artesia will lead the music during the Convention. Bring Gospel Hymns No. 5 and 6. You must provide your own books.

### *Programmes*

Parties receiving programmes before the Convention will please distribute them among the menbers of their church.

Included in the "programme" were the detailed schedule of features pertaining to four sections of the convention. All sessions were held in the forenoons. The afternoons were evidently held open for fellowship among the campers and for any discussion and debates which might result from the experiences and programs of the various sessions. There was a sermon every night and two on Sunday. There seemed to be no committees of the convention meeting at any scheduled time. There is one significant item titled "Notes" appended to the "programme" as follows:

1—Speakers must confine themselves to the allotted time. If you go over time you will be called to order.

2—Don't waste your time in excuses, introductions or conclusions, but tell what you know about your subject and stop.

3—If you can't come, send your paper by some friend who will read it for you.

The Ministerial Association held forth for the first three days, with an informal reception at the Tabernacle, a song service and a sermon on the beginning day, Thursday.

On Friday forenoon there were a symposium on "The Care of Weak Churches," participated in by six brethren with five-minute papers; an address on "The Pastor and Social Questions," followed by discussion; and a sermon on "Church Government."

On Saturday, there were three addresses, the first by W. E. Crabtree, popular minister at Central Church, San Diego, on "The Relation of the Preacher to the Elders," the second by David Walk of San Bernardino discussing the topic, "The Relation of the Evangelist to the Pastor," and the third by J. W. Utter of Moreno, "The Relation of the Pastor to an Evangelist." Each was followed by discussion.

On Monday and Tuesday mornings came the "Bible School Convention." On the first morning following "devotional exercises" of twenty-five minutes by Elder W. E. Crabtree, there were two twelve-minute papers by C. C. Chapman and J. W. Utter on "What the Superintendent Should Be" and "What He Should Not Be." Following a discussion of the Teachers' Meeting and another on Reviews, there were short papers scheduled on "Incentives to Home Study," "Opening and Closing Exercises." W. R. Warren (later the first editor of *World Call*) of Santa Barbara presented an address on "The Teacher's Pastoral Work." The session closed with a Question Box, limited to thirty minutes.

On the second forenoon, from 8:30 till noon, the papers, speeches and addresses centered in such topics as "Missions and the Bible School"; "How to Plan a Mission School"; "The Teacher's Preparation"; "Primary Department"; "The Use and Abuse of Helps"; "The Boys' Brigade as a Means of Holding Boys"; "The Normal Training School"; "The Home Department"; "How to Have a Rally"; "Shall We Have a Decision Day?" The Session closed with a Free Parliament on "How to Double the Attendance of the Schools We Now Have" and "How to Double the Number of Schools," led by A. C. Smither of Los Angeles.

The C.W.B.M. Convention which assembled on Wednesday and Thursday included an address by the President, Mrs. Sarah J. Allen of Pasadena, business sessions, addresses on such themes as "How to Enlist Women in Auxiliary Work," "How to Strengthen Weak Auxiliaries," "Children's Work," "Work Among the Indians," and "Chinese Missions, an Open Door for Coast Auxiliaries." Reports of committees, elections of officers and period of discussion were had.

Participating in this convention were Mrs. Alice Craddick of Orange, Miss Ada B. Lobingier of Pomona, Mrs. Maude Walker of San Dimas, Miss Nannie Adams of San Diego, Miss Addie Brown of Covina, Mrs. M. E. Griffin of Santa Ana, Mrs. C. O. Browning of East Los Angeles, Miss Sarah Manning of Banning, Mrs. Agnes Thompson of Los Angeles and Miss Alta Udell of Pasadena.

Christian Endeavor held forth the last two days of the Annual Assembly, under the general themes "Christian Endeavor Society," on Friday, and "Tendency of the Young People's Movement," on Saturday morning. On Friday morning the delegates heard addresses and participated in discussion on such topics as, "History of C. E.," "The Pledge," "The Secret of Power in the Endeavor Movement," and "Objections to Christian Endeavor Offset." Saturday faced the issues of "Development of Younger Christians," "The Endeavor as a Missionary Force," "Bearing of the Endeavor Movement upon Interdenominational Fellowship," and "Bearing of the Endeavor Movement upon Christian Union." The last two addresses were by W. R. Warren and A. C. Smither.

Others participating were L. E. Berkey of Los Angeles, later of Glendale, J. F. Stewart of Santa Paula, Miss Gertrude Connell of Santa Ana, J. W. Utter of Moreno, A. I. Gammon of Pasadena, Miss Cora Brooks of Los Angeles and H. Elliott Ward of Pasadena.

Our reason for thus giving in some detail the report of this 1895 Assembly of Disciples of Christ of Southern California is to reveal the great interest of these spiritual forebears of ours in the things that mattered much to them, as other and more universal and just as practical questions take the interest of Disciples of later generations, and to compare the pioneer spirit of these brethren both in method and content of convention administration and procedure with the spirit and content of today's conventions.

### *Convention Leadership*

Out of such devotion and concern has come the continuing interest in Southern California State Conventions which for some fifty years have challenged the attention of our people the country across. For decades no other State Assembly has approached the attendance and program of the Conventions of this area. It has become the principal bond that ties our work together and the chief source of inspiration and counsel for the churches of the Southland. As it was reorganized in 1934 it has been a convention of churches, whereas for some thirty years it was the annual meeting of the State Missionary Society and was directed completely by its board. In its present status the Convention hears the report of that mother society as it does of other cooperating agencies, passes upon their proposals and gives direction to their programs.

The Convention president and secretary have been the chief administrative officers under both regimes. For about fifty years the State Secretary has, with only a year or so of exception, been the secretary of the Convention even though under the present policy this is not required. Since he is the administrator of the one general office of the brotherhood in the area, his retention as general secretary has been thought a wise procedure.

### *Convention Presidents*

The record of the names of those who have served as presiding officers of the conventions of the early days is incomplete, but in the middle nineties such men as Alexander Campbell Smither, Frank M. Dowling and Grant K. Lewis occupied the position of President of the Convention. In 1903, Charles C. Chapman was chosen president of the Christian Missionary Society of Southern California and automatically became the President of the Convention. In this capacity he served for many years, in fact until the 1921 assembly. In order to give more time to the establishment of the new college, he relinquished the position with the Convention and as president of the State Society, except for the year 1926, when he was again persuaded to accept the responsibility for a year. Those who with him have occupied the position of Convention president are here listed, together with the year and the name of the churches they served.

| | |
|---|---|
| 1903-21 | Charles C. Chapman, Layman, Fullerton |
| 1922-24 | James G. Warren, Layman, Los Angeles, First Church |

| | |
|---|---|
| 1925 | W. F. Richardson, Hollywood (passed away during year)<br>James G. Hurst, Huntington Beach |
| 1926 | Charles C. Chapman, Layman, Fullerton |
| 1927 | William E. Crabtree, San Diego, Central Church |
| 1928 | Clifford A. Cole, Glendale, Central Church |
| 1929 | Alden Lee Hill, Los Angeles, Highland Park Church |
| 1930 | Richard W. Abberley, Pasadena, Central Church |
| 1931 | Russell F. Thrapp, Los Angeles, First Church |
| 1932 | Carl A. Bundy, Layman, Los Angeles, First Church |
| 1933 | William C. Cheverton, Whittier, First Church |
| 1934 | Dr. W. H. Wickett, Layman, Fullerton, First Church |
| 1935 | Colin C. Sinclair, Pasadena, Bethany Church |
| 1936 | J. J. DeJarnette, Layman, Hollywood Church |
| 1937 | Warren Grafton, Los Angeles, First Church |
| 1938 | Dr. Leland D. Jones, Layman, San Diego Central Church |
| 1939 | Claire L. Waite, Riverside Church |
| 1940 | Benjamin E. Watson, Pasadena, Central Church |
| 1941 | Franklin Minck, Long Beach, Eastside Church |
| 1942 | Leslie R. Smith, Huntington Park Church (moved to Cincinnati during year)<br>Hollister B. Miller, Los Angeles, University Church |
| 1943 | Ira L. Ketcham, Alhambra, First Church |
| 1944 | Leland Cook, Sr., San Diego, Central Church |
| 1945 | Cleveland Kleihauer, Hollywood, Hollywood-Beverly Church |
| 1946 | Wilbur E. Tunison, Layman, Los Angeles, Wilshire Church |
| 1947 | Rush M. Deskins, Whittier, First Church |
| 1948 | James E. Sowell, Los Angeles, McCarty Memorial Church |
| 1949 | Wilbur C. Parry, Los Angeles, Secretary Church Council |
| 1950 | R. Lee Pryor, Van Nuys, Central Church |
| 1951 | Warner Muir, Los Angeles, Wilshire Church |
| 1952 | James Parrott, San Bernardino, First Church |
| 1953 | George W. Crain, Pasadena, Bethany Church |
| 1954 | Charles W. Severns, San Diego, University Church |
| 1955 | Richard W. Blackburn, Layman, Coachella Church |
| 1956 | M. Owen Kellison, Los Angeles, Hollywood-Beverly Church |
| 1957 | Henry L. Searle, Burbank, First Church |
| 1958 | Gerald S. Bash, Santa Ana, First Church |
| 1959 | L. C. Moseley, Layman, Los Angeles, Wilshire Church |

## *The Procedures and Authority of the Convention*

More and more successfully these conventions serve as a clearinghouse through which the various phases of the organized work co-operate and as a co-ordinator of the program of the Brotherhood to which the agencies report and from which they receive advice and support. The Convention is the voice of the statewide communion, particularly since it is a convention of the churches cooperating in its procedures, and therefore speaks the will of the membership of these churches with a good deal of credibility and influence. Still it disavows any authority over the local churches and claims only an advisory influence among them.

"Authority" has been a very tender point among the Disciples. This was particularly revealed in the adoption of the new and present organizational set-up arrived at in the thirties. We recall that in discussion leading up to the adoption of the new Constitution and By-Laws, which were patterned somewhat after those of the International Convention, any resolution or motion that could be in any way construed to give authority to an individual, an agency, or to the Convention would find some brother in a militant mood on his feet to defend the freedom of the local church, and if voted down he has been known to leave the Convention never to return.

The upsurge of anti-missionary-society feeling became so insistent and widespread that early in the thirties those who wished to practice direct support of missionary endeavor organized another annual meeting and operated monthly Rallies among the ministers and churches opposed to the existing organizational life of the brotherhood. Following an unsuccessful attempt in the late thirties to elect some of the "independent" leaders to office in the Convention, the few who remained with it joined in supporting the recalcitrant group.

While Convention programs and life were very much more peaceful so far as the mother convention was concerned, we cannot help but be distressed that both among the churches themselves and in the convention life there came a complete parting of the ways, which has not been healed even partially through the years. When the discussion over differences of viewpoint and practices became a constant source of dismay and bitterness, it resolved itself over-much into personal antipathies which, regrettable as it is, seemed not to grow less virulent or widespread as time passed. Having been a resident of the area since the beginnings of the differences among some of the leaders, and then within the churches led by those leaders, it has seemed to us that preventive measures which might have served successfully in the early years of the century only built up antipathies and resulted in a nearly complete separation into two groups. The climax of the growing division came earlier in Southern California than in almost any other section of the nation, largely because of some strong leaders who sometimes must feel that they will be under the onus of responsibility for another division in the Household of the Faith.

Despite the separation into two groups and therefore two area conventions, the attendance at the regular annual state convention of Christian Churches as well as at area conventions of the independent group has been large and representative of the supporting churches. The Southern California Convention of Christian Churches has through the years exceeded the attendance of that of any other state, often enrolling as many as six to seven thousand. There are many Disciples who would count it a great loss to them to not be able to attend the annual gathering of conventiongoers.

The sessions of the Convention are usually scheduled over a period of five days in the latter part of July, ending on Sunday night. Ordinarily there is held a great communion service preceding the closing session. Whether planned as such or unannounced, the largest attendance is on the day set apart for reports and programs of the Women's Department of the churches. This is a true manifestation of the strength and loyalty of the women of the churches which are evidenced in various activities. Other church-wide group sessions are scheduled by the laymen and youth of the area and draw excellent response.

The Southern California Convention was the first to observe the dedication of a prayer room and to use its facilities for daily devotions and for individual prayer. The establishment of the prayer room came about through the efforts of Mrs. Royal J. Dye who with Dr. Dye had organized an Intercessory Prayer

Fellowship in their home in Los Angeles prior to the inclusion of a prayer room as a part of the Convention programs. Mrs. Dye through her lifetime thereafter became the active sponsor and helped develop the features of the devotional life program of the Convention. Later, the prayer room feature was added to the International Convention program and to some state meetings across the country. Training classes and workshops have long been integral parts of the Convention, transforming it from a gathering characterized by inspiration and sermon to an educational experience as well. The business of the Convention functions through a Committee on Recommendations upon which are represented all the churches. All matters of business must be cleared through this representative group, before being acted upon by the Convention proper.

### *The Convention By-Laws*

A record here of the formula or the procedures of the Convention's operation might reveal the intentions of the enactors of its By-Laws. Certainly every possible provision to make the Convention strong and also free from dictatorial power was made. Even the name of the organization was inclusive of every type of valid thought and organizational life within the brotherhood. The By-Laws quoted below were voted upon and passed in the Convention in Long Beach in which it became a meeting of churches rather than an annual meeting of the State Board. We quote salient sections and paraphrase the less important and non-controversial Articles.

### THE BY-LAWS OF THE CONVENTION OF CHRISTIAN CHURCHES AND CHURCHES OF CHRIST IN SOUTHERN CALIFORNIA

#### PREAMBLE

WHEREAS, there is a widespread feeling among those churches calling themselves Christian Churches and Churches of Christ in Southern California that a more general fellowship in their common efforts to promote the general welfare of the local churches, to promote the extension of the Kingdom of God in the world, and a closer co-operation among the various missionary, evangelistic, educational, benevolent, and other interests would result in greater efficiency.

THEREFORE, we, members of aforementioned churches in convention assembled, reaffirming our steadfast adherence to the independence and autonomy of the local churches, and disavowing any control over our congregations, and inviting the fellowship of all our brethren in the promotion of missionary, evangelistic, educational and benevolent work, do hereby adopt the following:

## BY-LAWS

### ARTICLE I—NAME

The name of this organization shall be the Southern California Convention of Christian Churches and Churches of Christ.

### ARTICLE II—OBJECTS

The object of this Convention shall be: 1. To promote information and inspiration that will aid our churches in strengthening and furthering their work in their respective fields. 2. To promote co-operation, economy and efficiency among the general agencies of the state. 3. To obtain a substantial representation of the membership of Christian Churches and Churches of Christ in an annual assembly which shall consider all reports of philanthropic interests affiliating with it, and in all legitimate ways promote a closer fellowship in the upbuilding of the Kingdom of God.

### ARTICLE III—MEMBERSHIP

The Annual Assembly shall be composed of all members of Christian Churches and Churches of Christ who shall attend and enroll, whether appointed by congregations or representing themselves only. Voting shall be *viva voce,* except in a case of a doubtful result, the chair may order a standing vote. All members of the Convention shall be entitled to admission to all sessions of the Convention.

### ARTICLE IV—OFFICERS

The officers shall be a President, a First Vice-President, a Second Vice-President, a Recorder, a General Secretary, and a Treasurer, each of whom shall be a member of a separate congregation, whose duties shall be those usually pertaining to such offices, including the sole official charge of all public sessions of the Convention. The officers shall serve from the close of the meeting at which they are elected to the close of the next annual meeting. No officers save the Treasurer, General Secretary and Recorder shall be elected to suceed themselves. No paid employee of any affiliated agency may hold any office in the Convention other than that of General Secretary and Recorder.

These officers shall be elected and installed before the adjournment of the Annual Convention. They shall serve until their successors are installed at the next Annual Convention.

## ARTICLE V—AFFILIATIONS

Those interests doing missionary, educational, benevolent, or evangelistic work primarily in the interests and name of the Christian Churches, may upon application become affiliated agencies of this Convention.

A. Those applications shall be favorably reported upon by the Committee on Recommendations and approved by a two-thirds vote of the Convention.

B. They agree to submit to this Convention for consideration each year a report of their previous year's work, together with a certified audit of all their accounts.

C. They agree to receive from the Convention recommendations concerning their future work and problems.

D. This convention in return shall give these affiliated agencies time on the annual Convention program for the presentation of their work and needs and for the holding of their annual business sessions. In every way within its power, under its constitution, aid in promoting the work of the affiliated organizations.

The relationship between the Convention and an affiliated organization may be terminated by a resolution passed by the Recommendations Committee and a two-thirds vote of the Convention.

## ARTICLE VI—COMMITTEE ON RECOMMENDATIONS

A Committee on Recommendations, constituted of one representative duly appointed by each congregation, shall meet daily at the Convention. Its duties shall be to receive such reports, resolutions and matters of business as may be presented to it; to analyze and consider the same, and as it sees fit, to submit them to the Convention. All resolutions and business matters shall be submitted to this Committee without debate. The Convention, by a two-thirds vote, shall have authority to call to the floor of the Convention any resolution previously submitted to the Committee on Recommendations.

Articles seven to thirteen have to do with the normal processes of filling vacancies, with the appointing of Committees by the Executive Committee, the financing of the Convention and the making of Amendments to the By-Laws. We will, however, note that on the Nominating and Program Committees, not more than one member can serve from a given church; also that amendments must be presented at a previous Convention before being voted upon.

Since Churches of Christ finally decided to absent themselves from its sessions, except by rare casual attendance, the name of the convention has been known by the title, "Convention of Christian Churches," in most of the promotion and in printed programs.

The state convention of Christian Churches continues to hold a first place in the heart of the brotherhood of Disciples of Christ as the most nearly authoritative voice of the corporate body of members. Its fellowship, its decisions, its inspiration and its inclusiveness will undoubtedly remain a valid experience of the churches in the future as they have in the past.

### *District Conventions*

District conventions for a half century have been held annually under auspices of the Christian Missionary Society of Southern California, largely for the promotion of state and national missionary and benevolent programs and for the transaction of business delegated to the geographical areas and in preparation for a democratic approach to the business of the state convention. For instance, nominees are proposed for offices of various boards co-operating in the state meeting, thus enabling every co-operating church to have a more personal voice in naming its state representatives in various fields of activity.

These district meetings are also times of fellowship and afford opportunity for conference and training in departmental life of the local church. The attendance combines to average annually between 1500 and 2000 interested members. District conventions have been for a long time a feature of Disciple life and procedure.

## VI.

# DISCIPLES ARE COLLEGE-MINDED

One of the interesting phenomena of the Disciples of Christ early history, in many of the states where the religious body has thrived, has been the urge to establish educational institutions here and there, most of which served well for a time and then for various reasons closed their doors. An incomplete list of those started in the State of Missouri for example names 35 academies and colleges that sprang up all over the state, only five of which are now in existence. Ohio Disciples organized some fourteen or fifteen, only two of which continue to function today. Colby D. Hall, in his book *Texas Disciples,* says in a chapter which he entitled "The Tortuous Rise of Higher Christian Education" and in which he names institutions founded by both the non-instrument group of churches as well as those organized by the Disciples of Christ:

"If anyone should doubt the aptness of this word 'tortuous' in the chapter title, let him look upon the summary of the number and longevity of the colleges of this movement in Texas (both wings)." The summary omitted the Negro College and two or three others averaging two or three years of life. Then he states "there were ten educational institutions classed as 'progressive' averaging 22.2 years, and ten classed as 'conservative' averaging 10 years of life. Out of the twenty-three that started, only two of them have survived past 1937."

The general pattern of the growing and experimenting frontier, the absence of public schools, and the poor financing of many of the so-called colleges, were contributing causes of failures. In many other states we have lost promising institutions. In the 1890's Kansas lost Garfield University for which Disciples suffered loss of prestige and a setback in their growth.

Our Founding Fathers were men of education according to the standards of their day. Thomas Campbell was educated in one of Europe's greatest universities, Glasgow University, as was his son, Alexander, who came directly to America after receiving his graduate degree. Walter Scott, who has been called the "Voice of the Golden Oracle" and who had much to do with the rapid growth of the Disciples in the beginning years, was a graduate of the University of Edinburgh. Barton W. Stone was a well-educated man, having attended high-grade schools of learning.

All of them held that education was the duty of the church, and that the heart of education was the study of the Bible. The report of a survey made in 1921 by the Council of Church Boards of Education includes the following which has some very pertinent observations to make relative to the place of the Bible both in the thinking of our forefathers and in the concept the Disciples have or should have in this respect as it relates to institutions of learning:

> "The core department of almost every institution is Bible and religious education. And while there may be great discrepancy between advertisement and offering in the case of other departments, this is not true in any large proportion for the work in Bible. The advertised Bible courses are actually taught and represent large earning power among major departments. In respect to originality, the colleges of the Disciples of Christ have a real jewel in their conception of religious education. The vast resources of the New Testament, which is particularly the Disciples' book of faith and practice, as well as of the Old Testament, have not been touched by the liberal arts colleges on any higher educational plane; but it must be apparent that the conception of the Disciples has not been pushed to its complete conclusion."

## Christian Church Colleges in Northern California

While many of the Disciple leaders connected with our pioneer days in California were not college-bred men, they felt the urge that educational provision of some kind be offered to youth for Christian life and leadership. Hence, we find them very early turning to the best methods of furnishing this training. Even before Sunday Schools were organized in most of the new churches, plans were developing looking toward the establishing of academies and colleges.

### *Hesperian College*

As early as 1860, a movement was launched to found such a school under Disciple control at Woodland. A public meeting was held and a decision made to proceed. Ten acres of land were donated for a college site, a joint stock company was formed and $5,000 was subscribed for a building. One of the prime movers in the inauguration of the project was J. N. Pendegast who for a number of years was minister of the Woodland church. As an evangelist and organizer he had had much to do with the starting of a number of churches. He served as president of the college for seventeen years. The name decided upon for the new institution was Hesperian College. The title was a suitable one since Hesperian means "in the west."

In March, 1861, the month Lincoln was inaugurated as President of the United States, the institution was opened and in 1869 it was incorporated under state laws with the provision that at least two-thirds of its board of directors must be members of the Christian Church. The college was instrumental in training a large number of leaders and served well its generation. As was the case with many another similar educational effort the financial status was precarious during most of its history. Time and again appeals were made at state meetings and conventions for support. An example of this occurs in the record of the State Meeting of 1864, "Two thousand dollars was subscribed on the ground to meet the debt of Hesperian College."

The high school system launched by the state, the consequent loss of patronage, the establishing of a State University and serious financial difficulties led the trustees of Hesperian College in 1897 to discontinue the school. The buildings and campus were donated to the city of Woodland for a high school and the few thousand dollars of endowment funds were contributed to a movement to consolidate interests of this and other colleges under one title of "Berkeley Bible Seminary."

### *Pierce College*

In 1871 there was bequeathed to the "Christian Churches of Colusa County" a large tract of land by Andrew Pierce who had come to California in 1855 and settled in that county some thirty-five miles north of Woodland which is in Yolo County. A corporation was formed to enable the "Christian Church of Colusa County" to handle the property. The land was sold off to actual settlers and a ten-acre tract was laid out for a town site and named College City. In the center of the plot it was provided that a college should be erected. W. J. Carpenter, a minister of the Christian Church who had recently come from Iowa, was selected to organize the new colony, build the first college building and found a church and a college. The new college was opened in September, 1874. During the twenty years of its existence, it trained a large number of young people, many of whom became leaders in the state in various fields. Having been confronted with many of the same problems that harassed Hesperian College it closed its doors in the nineties, its property was transferred to Colusa County for a union high school, and its small endowment like that of Hesperian was transferred to Berkeley Bible Seminary.

### *Santa Rosa Christian College*

In 1869 Alexander Johnson who had just come to the state began to promote the establishment of an educational institution at Santa Rosa where he had settled and had become the pastor of the local church. Through his efforts a plot of ground was secured and a two-story building erected and equipped, and in September, 1872, the doors of Christian College were opened to the public. It thrived for a few years, touching the lives of a number of persons who became well known in various fields. One of them was the well-known Edwin Markham, the great poet and lecturer whose famous poem, "The Man With the Hoe," is so widely known. He not only was a student at Santa Rosa Christian College but also taught some classes to pay for his expenses. Because of internal difficulties and financial embarrassment the assets of the college were liquidated and the property went into the hands of the Catholic Church which established Ursuline Academy upon the site.

### *Washington College*

J. W. Craycroft, who had come to the state in 1864, just out of Eureka College, learned that Washington College at Irvington, in Alameda County, was for sale and went about organizing a board of directors who could take over the property and establish another school. While never becoming able to take title to the property, they were successful in opening a school there in August, 1883. It flourished for a few years, but in about 1895 was turned into a girls' school and was doing good work when a disastrous fire reduced everything to ashes, thus ending the project.

### *Berkeley Bible Seminary*

The founding of Berkeley Bible Seminary is a rather long story, particularly since it involved the aforementioned institutions, but since its history is vitally connected with that of Chapman College, it will be of particular interest to our readers to get as brief a recital as will cover the founding of the Seminary and its history of the few years it served as an educational center of seminary training.

It had been felt by a number of leaders of North California Churches, as well as by some ministers in the South, that the educational situation respecting our Disciple colleges was a pattern of the divided interest the churches had manifested in missionary endeavor, and also in other enterprises of the brotherhood of Northern California, which served to weaken the Cause by such a divided sentiment and support. Here were three or four schools or colleges, ostensibly under Disciple leadership, bidding for the support and blessing of the churches. Some felt strongly that the churches and the Convention should concentrate efforts and interest in one institution of learning, probably a seminary for the training of ministers. There were those who thought there should be an effort to concentrate on Washington College at Irvington, not far from Berkeley where the State University was now located, but unforeseen difficulties prevented this being consummated.

In March, 1894, the Ministerial Union of the Christian Churches of the Bay area acted favorably upon a proposal to "establish a Bible Seminary in connection with the University of California" similar to the Bible Chair established at Ann Arbor, Michigan, by the Christian Woman's Board of Missions. As usual a committee was appointed to promote the undertaking. Letters were sent by the committee to ministers and other leaders over the state and sixty signatures were received supporting the proposal. The letter urged that "this was an opportunity to unite the coast on a school." The preliminary work was pushed so thoroughly that by the time of the State Convention of Northern California in August, 1894, everything seemed to have shaped up so that there would be little opposition. However, it came to the Convention with a good deal of opposition on the part of some leaders. The resolution was passed over the opposition. The discussion was animated by several of the older ministers who had had a great deal to do with the life and vicissitudes of the other colleges, one of them declaring, "perhaps ten or fifteen years hence we will be better prepared to judge the effect of this enterprise upon our movement than we are now." The subsequent short life of the Seminary sustained the wisdom of his forethought.

The state convention then proceeded to appoint a "Seminary Committee," composed largely of men from the North with one or two selected to represent the new churches in Southern California. The first action of the Committee was to decide that nothing would be started in the way of establishing the Seminary until at least $100,000 had been secured. A financial agent was appointed in the person of H. D. McAneney who was the president of Hesperian College. He went at the task vigorously and relentlessly and after two years reported that about $70,000 had been secured. In the meantime a movement was going on among a few interested men to turn over the small endowment funds of Hesperian and Pierce Colleges to this seminary fund. This would do two things. It would help secure the needed money to swell the funds to $100,000 and would commit the two colleges to the Berkeley movement. The proposal was successful. Both colleges sold their properties or at least transferred them to the local towns for high schools. The endowment monies amounting to some ten or twelve thousand dollars were added to the

Berkeley Bible Seminary fund. A subsequent gift of land by a member of the Modesto Church, coming at a critical moment, assured the required $100,000, and on July 20, 1896, the Seminary was incorporated. S. M. Jefferson of Bethany College was chosen as Dean and the Seminary was formally opened in the fall of 1896. Its first board of trustees was composed of the following well-known Disciples: W. A. Gardner, H. D. McAneney, A. M. Elston, E. B. Beard, A. C. Smither, A. M. McCoy, C. P. Hodges and E. B. Ware.

H. D. McAneney held the position of president of the Seminary for a number of years, in fact he was the agent of the Seminary when conversations were held looking to the organization of a college in the southern part of the state. The school met for several years in the buildings of the First Christian Church of Berkeley, later known as the University Church. The enrollment was never large and the financial undergirding rather uncertain. Dr. D. A. Russell, who later came to Chapman College, was its Dean for several years. The Seminary was removed to San Francisco and occupied its own property on Geary Street for some eight years before its removal to Los Angeles in 1920 when its franchise rights and property became a part of the California School of Christianity, now Chapman College. Dr. Russell served as pastor of the West Side Christian Church, enabling him to maintain his teaching position in the Seminary which would have been unable otherwise to sustain the curriculum, on account of its small financial income.

### *First Disciple College in Southern California*

As was to be expected, the Disciples had no sooner organized more than a half-dozen churches in Southern California before some pioneering leaders set about to organize a school. One of the typical pioneers was James M. Monroe who had come to Santa Rosa just out of Butler College. He had degrees from both Hiram College and Butler and his desire was to teach. After a few months as professor of Greek language and literature in Christian College at Santa Rosa he was induced to come to Southern California and at once with the assistance of B. F.

Standefer, who had started a church in Downey, began to undertake the organization of a college. Monroe secured two college men from Northern California to associate with him in the undertaking, W. H. Baker and A. P. Walbridge, who later became well known as a leader in the Los Angeles area, especially at the Magnolia Avenue Church.

In 1876 the college was organized under the title "Southern Pacific College." It was located at Downey where the first Christian Church in the South was organized in 1869. It included in its curriculum, Greek language, some of the classics and, as in all our earlier institutions of learning, specialized in Bible training, emphasizing its history, literature and doctrine. The College continued for three or four years until a fire razed the building. The school was disbanded and no effort was made to continue its courses. Moreover, it seemed that Downey furnished little possibility of becoming a center of population or of church strength. Monroe left for the east and became a minister in Ohio and later in Kansas, in which states he ran for Congress on the Prohibition ticket. Later he was the prime mover in the establishment of Christian Churches in Oklahoma. He established the first church in that new state two weeks after the first opening of the territory. He was later State Secretary of Oklahoma. He spent his last days in Southern California where he continued to manifest virile and wise leadership. But, his valiant efforts to establish a college in Southern California went the way of the efforts in Northern California in those early days. Finances, fire and failure to work together beset the educational efforts of some consecrated and earnest men and the final establishment of a school of higher learning was left to a later generation. The ambitions and hopes were most laudable, but the hazards and handicaps were those of all pioneering efforts.

### *Independent Colleges*

Of course, it is obvious that the existing college or colleges under tutelage of the co-operating churches in this area would in no wise be acceptable to the group which in the early part of the present century had withdrawn from full fellowship with them.

Within the state two schools have been opened and supported by those who had become disaffected. One of these opened its doors to young people whom they would train in church leadership and for the ministry in the city of San Jose in 1939, called the San Jose Bible College. W. L. Jessup was its first president. This institution along with some forty other similar colleges of the independent group eschews modernism and central organizational patterns in favor of so-called fundamentalism and direct support of missionaries, etc.

Another school known as Pacific Bible Seminary was started in February, 1929, in the Alvarado Christian Church in Los Angeles by R. E. Elmore and others, with George P. Rutledge as president. Soon the school was moved to the First Church in Long Beach where it operated until the spring of 1933 when the church was severely damaged by earthquake, whereupon the seminary removed to a residence. In the fall of 1934 classes began to be held in rented quarters and in 1940 the Seminary moved to its present buildings in Long Beach. From its earliest years the president was James G. Hurst of Huntington Beach who, until his death in 1956, gave time and energy to its task of training ministers and other church workers. As in the case with San Jose Bible College, the Seminary disclaims all vital connection with the co-operative Disciples of Christ and gives its training to students who are taught to be loyal to the fundamental interpretations of doctrine and church procedures. The colleges here mentioned are not "accredited" and unfortunately their graduates find difficulty in securing full credit for entrance to universities and for their Seminary curriculum of studies.

## VII.

# CHAPMAN COLLEGE

### *Preliminary Planning*

Possibly the history of the hardships and failures of the aforementioned colleges and the efforts to strengthen the Seminary at Berkeley had much to do with the delay in fostering an institution that would be certain to succeed. The financial situation of the early years of the century seemed also to make a very sizeable campaign for funds rather hazardous. It was not till 1909 that the first urgent proposal was made that an educational institution be considered in Southern California. This proposal was made at a State Assembly which met in Los Angeles in that year.

There was sufficient interest to cause the Christian Ministers' Association of Southern California to name an Educational Committee which held several meetings and reported at the 1912 Convention at Long Beach. The Committee was headed by F. M. Rogers, then pastor of the First Church in Long Beach. The group had faced several possibilities; one of them an affiliation with the college at Claremont. Some effort was made to promote this affiliation but it seemed not to be taken seriously as a permanent arrangement.

The Committee had, on February 12, 1912, addressed a communication to the Trustees of Berkeley Bible Seminary, having heard of its possible removal from Berkeley. The letter stated that for three years a conviction had been steadily growing "that a local college of the Disciples of Christ is absolutely necessary to our greater efficiency as a people in Southern California, that the Berkeley Seminary is too far removed to be of any service as a local and influential center, and that preliminary steps have already been taken looking forward toward the founding of an institution of learning." The Committee cited that the presence and advocacy of President McAneney of Berkeley in Southern California on behalf of Berkeley Seminary had caused delay in releasing the plans of the Committee, but that further delay "by fear of injuring the propects of an institution far removed from us" could no longer be allowed.

Since there were leaders who felt that such a step would indeed damage the propects of the Seminary, and with a feeling on the part of the Committee that these brethren have a right to be heard, the letter inquired if "there may not be a possibility of the transfer of the Seminary to Southern California, to an environment and support and service that to us seems transcendentally great." The Committee asked for careful consideration of its desires and that "some basis be suggested upon which we may work out the educational problems of our people in this great state." An exchange of representatives was suggested for further discussion.

On February 16, 1912, the secretary of the Board of Trustees of the Seminary replied that the request for an exchange of delegates was acceptable and named a member of the board living in Southern California to represent the Seminary. Finally, on July 13, 1912, the Trustees of the Seminary voted to recommend to the Northern California Convention that "the future influence and usefulness of the Institution might be better promoted by uniting with the brethren of Southern California in their effort to establish a Christian College." The action was unanimously approved by the Santa Cruz Convention on July 19, 1912. A report was made by President McAneney before the Educational Session of the Long Beach Convention a few days later which showed that the enrollment at Berkeley for 1911-1912 was 35 and that the receipts for the general fund of the Seminary for the year were $3,832.81. He expressed regret that "the hopes entertained a year ago of what we should be able to accomplish in respect to the efficiency of the Seminary and in respect to the possibility of erecting a new building have not, for reasons generally understood, been realized."

### *Conventions Take Action*

The 1912 Long Beach Convention heard the report from the Committee of the Ministers' Association which brought forth the following resolution: "We recommend that a Committee be appointed by this convention, composed of business men and preachers, to form plans for the establishment of a college and to receive offers from different communities looking to a suitable location; and we recommend that this committee have full power to act." Mr. Charles C. Chapman, president of the Convention, made an announcement that he felt "this movement is plainly of divine leading. We dare not pause or turn back. The movement must go forward at once. I therefore now offer $50,000.00 to the cause, conditioned upon the churches raising an additional $150,000.00."

As would be imagined the announcement struck fire; the Convention rose as a body and sang the Doxology.

A Committee of twenty-five was named and in a few days held a meeting at the Los Angeles Athletic Club as guests of Mr. Chapman. After several addresses and considerable discussion there was appointed an Executive Committee of nine members: C. C. Chapman, Chairman; F. M. Rogers, Secretary; S. Lloyd Darsie, F. M. Dowling, C. R. Hudson, J. G. Warren, S. J. Chapman, W. F. Holt, and C. H. Windham. The Committee went to work with enthusiasm, but soon found, even though there was a nucleus of possibly $50,000.00 in property and funds from the Berkeley Seminary, and an offer of $50,000.00 from Mr. Chapman, that the business conditions of the time prevailing on the Pacific Coast, precluded a successful financial campaign to raise the $150,000.00 to be secured from churches and individuals. During the years of "depression," however, the "California Christian College" was incorporated under the laws of the State, so that legal matters were in order when the opportune time came for the building campaign.

There was a period of seven years after the enthusiastic occasion at the 1912 Convention, when it looked as though the time was ripe for the actual launching of the college, before another day seemed auspicious for the definite decision to be made. The story of the Committee's activities, of the plans submitted and considered on a number of occasions, of the anxiety that times might adjust the financial status so that a campaign of fund raising could be engaged in with expectation of raising a goal of $100,000.00, of working out the merger with the Berkeley Seminary, of making surveys and striving to find the exact location that would assure the support of the constituency, is a long one with which our readers would be not too much concerned.

By 1919 matters had been ironed out with the return of prosperous post-war days, and there had been a clearance in the plan for consolidation with the Seminary. A new branch of the State University was functioning on North Vermont, in Los Angeles, near which there was a five-acre tract of land available for the new College where a co-operative educational program might be worked out with the University. It would mean that students of Christian College might have the advantage of a more complete education than was possible in a separate institution, and that such students of the University as wished might have the advantage of a Christian College close at hand where they might take part of their work in a Christian atmosphere.

The 1919 State Convention was reminded by its secretary, Mr. Rogers, of the memorable occasion of August, 1912, and he stated that Mr. Chapman was able and willing to do more than he had announced previously. Mr. Chapman then made an offer of $200,000.00 as endowment for a college provided the people in the churches would give an additional $100,000.00 for land and buildings. In the enthusiasm of the hour, Mr. Rogers gave opportunity for subscriptions to be made, and $68,000.00 was pledged.

### *The College Is Launched*

A special committee reported that the acreage on North Vermont could be secured for $72,000.00. The transaction was approved and the campus which was to be the center of activities for more than thirty years became a reality. Shortly after the purchase of the property a mid-year convention was held by the churches and at this gathering Mr. Chapman offered to give $400,000.00 instead of half that amount provided the churches would raise an equal amount. Accordingly a campaign was launched beginning in April, 1920, and by July 15 the amount had been oversubscribed by the members of the Christian Churches of California, North and South.

This means that the college had the unique distinction of having had subscribed to its Founding and Maintenance Fund initially the largest amount of money of any school in the history of Disciple college enterprises—4,441 persons subscribed $828,542.18 and to this amount was added the resources of Berkeley Bible Seminary, estimated to be about $50,000.00.

On April 7, 1920, the formal amalgamation of the Seminary and California Christian College was effected under the name of "California School of Christianity," with the Trustees of the two institutions forming the new board of directors. Proceedings were entered into to incorporate the new institution and a Committee on consolidation which would deal with the legal details was named in the persons of Judge Bridgeford of San Francisco, Charles C. Chapman of Fullerton and Frank G. Tyrrell, of Los Angeles.

On September 13, 1920, the California School of Christianity opened its doors for its first session which was held at the Wilshire Boulevard Church in Los Angeles with a student body of ten young people and a regular faculty of two members. These constituted the nucleus out of which came the rapidly growing development of a splendid institution. The faculty members were Dr. Cecil F. Cheverton who was named Dean of the new college, and Dr. Dennison A. Russell who was the personnel contribution of Berkeley Seminary. The former was called from a professorship at Eureka College. Both were men of scholarship and of wide training in their respective fields. The courses offered for the first year included Bible History, Religious Education, Parables, Elementary and Advanced Homiletics, and Church History. Evening courses were offered, particularly in religious education with added faculty consisting of C. R. Hudson and Clifford A. Cole. It might be of interest to record the names of the first regularly enrolled students. They were: Wilbur Parry, Max DeWeese, Jeanne Sumner, Ruth McCorkindale, Elva Robart, Fred Carter, Ernest L. Pierce, Norman Stokes, Frank Wilton and Verner Rich.

Just a week before the opening of school, the State Convention, which was meeting in Los Angeles, held a "consecration service" on the site upon which the college buildings were to be erected. Dr. I. N. McCash, President of Phillips University, was the chief speaker of the Convention and assisted in the dedicatory services. Building operation began soon thereafter and the erection of Harris Hall, the gift of Mrs. Maria Harris of Santa Ana, was completed in time for the beginning of the second year in September, 1921, with an enlarged faculty and greatly increased student body. Among the new members of the faculty was Dr. Vernon Stauffer who was called to be the Dean and Professor of New Testament and Church History. Dean Stauffer had held a similar position with Hiram College for seven years and was an outstanding leader. However, he was disappointed in the fact that the administration of the college was outside his responsibility since the institution's business administration was entirely in the hands of a chancellor, and the Board of Trustees was unwilling to alter the status, inasmuch as the chancellor had been the guiding genius of the college up to that time, except in the field of its educational department. Dean Stauffer resigned his position after his first year with the college, much to the regret of leaders of the school and its student body. Soon after his return to the East he passed away and the college in 1928 dedicated as a memorial the large library it had accumulated. The library of the college is known as the Stauffer Memorial Library.

In the fall of 1922, Dr. Arthur Braden was called from the Kansas School of Religion of which he had been Dean since its beginning. Prior to its founding he was Dean of the Bible Chair of Kansas University for a number of years. In 1925 he became President of Chapman and served in that important office till 1929. The Gymnasium and Administration Building were completed early in the term of his leadership.

At the dedication of the Gymnasium building in January, 1923, the announcement was made that the Trustees had decided to change the name of the school to California Christian College, pursuant to a widely expressed feeling that the term "School" was not applicable to an institution of its type, and that the meaning of the entire title "California School of Christianity" was far from clear under the circumstances. The constituency of the college seemed to be pleased with the decision to change the name, and it continued as the title of the college until 1934.

At the Founders Day Banquet, held at the Ambassador Hotel in Los Angeles in 1929 at $100 per couple, Dr. Braden reported that the college had reached an enrollment of more than 400; that 100 were in training for full-time Christian service and that the institution had accumulated an endowment fund of more than $350,000.00. About this time the college had succeeded in enlarging its music department to the point where it became one of the oustanding features of the entire curriculum, having on its staff such persons as the nationally known Mary Carr Moore, composer and professor of Harmony and Musical History, and Otto Hirschler, fellow of the Organ Guild of America, as Director of the Department. A beautiful Möller Pipe Organ was made available by Mrs. C. C. Chapman in Harris Hall for student practice.

Mr. C. C. Chapman had been able till the early thirties to underwrite a great deal of the heavy expenditures of the college but often warned the Trustees that dependence upon that fact should not disillusion them as to what would happen if the burden of making up deficits were no longer to be possible from any one or a very few individuals. During the "depression years" the financial status of both the benefactor and the institution became serious, bringing on days of great financial burdens.

Dr. Cecil F. Cheverton followed Dr. Braden as President. However, he acted as Dean for a year previous to being installed as the head of the college. Mr. Edgar Lloyd Smith was chosen as vice-president and field representative. Mr. Floyd Mercer succeeded Mr. Leon V. Shaw as Comptroller. By the year 1930 the Alumni Association of the young college had come to the position where it could give assistance in various ways, although few graduates had arrived at financial success which would enable them to make large gifts to the ongoing of the institution. The first annual Student Fund Banquet designed to offer scholarships to deserving students was held in 1930. Succeeding banquets have drawn the interest of increasing numbers of alumni and have enabled the former students to assist new students in increasing numbers.

Acting favorably upon a proposal made by President Cheverton the Board of Trustees voted in June, 1934, to change the name of California Christian College to Chapman College. At the Commencement held in that month it was announced that the Faculty, the Trustees, a large number of ministers both in Northern and Southern California, representatives of other colleges and friends of the institution were favorable to the change. The basic reasons given were that it would honor Charles C. Chapman who had given so much of himself and of his money to establish and maintain the college, and that it would undoubtedly increase the student body since under the old name "one thinks of it being a college for the training of ministers" and church workers only. This was the second change of name in the first fifteen years of the history of the college.

The threat of war and the depression days hazarded the very existence of Chapman College. Retrenchments in expenditures and in the teaching and administrative staff led to the resignation of Dr. Cheverton and many of the professors and other leaders. Drastic efforts were made to save the college and finally under the leadership of George N. Reeves, who was chosen president in 1941, arrangements were made with Whittier College to move the faculty, student body and some equipment to the Whittier campus. The buildings in Los Angeles were subsequently leased during most of the World War II days to branches of government service for training classes. The college work remained at Whittier till the fall of 1945 when the college was re-established on its own campus. President Reeves led in a "Security Campaign" to clear off the existing indebtedness and new life was infused into what promised to be another losing educational venture by the Disciples of Christ.

One of the ventures of the new regime was the adoption of what is known as "The Single Subject Study Plan," an adaptation of a practice of the Harvard Medical College and of Hiram College. Under the Plan the school year was divided into two semesters, each eighteen weeks in length with each of the semesters divided into three six-week sessions. The students took one single-subject course of study each session, or three such completed courses per semester. This plan was dropped following the 1958-59 school year in favor of the conventional plan.

Few men could have worked more diligently or devised more plans to save the financial security of the college than did President Reeves and his Board of Trustees led by J. E. Wilkinson who has served as its chairman since the resignation of Mr. Chapman on account of health. One of the ventures which may pay off in large dividends was the purchase of a large tract of mountain slope acreage in the San Fernando Valley.

However, the most far-reaching venture was the purchase of the present campus in Orange, the former high school property in the heart of the community, an ideal location for such an institution as a liberal arts college. We have here the first real evidence of perpetuity for the higher educational institution of the brotherhood in the area.

Dr. Reeves gave up the presidency of Chapman in 1956 and, after an interim as acting-president by Mr. Wilkinson who is himself an alumnus of Cotner College, the Trustees called Dr. John C. Davis, dean of Hiram College, who was installed as fourth president of the college in 1957. He will undoubtedly lead the institution to fulfill the expectations the Disciples of Christ have for their beloved college. An increasing student body, stabilized prestige, the enlistment of more strong men and women on its Board of Trustees and on its new Board of Governors and the enlargement of dormitory and other equipment are all evidences of growth and strength.

## VIII.

# THE STATE SOCIETY

It may not be commonly known that the first missionary society to be organized among the Disciples of Christ was the State Society. In a few states where the Cause had become quite well established, as early as 1840 there were State Societies. To this Society in most every state of the union we owe the very existence of a large percentage of our established churches. From it has sprung the giant tree of co-operative service, bearing the fruits of Benevolence, Church Extension, Christian Education, and the Evangelistic and Missionary enterprises of the brotherhood. In many instances we are indebted to it for interdenominational and ecumenical interest and affiliations. Despite its inefficiencies in many places and notwithstanding its struggles it has a record of Kingdom building far beyond the reputation sometimes accredited to it. Not only has it, in every commonwealth where it has served, organized and built numberless churches, but from it has come the help which has preserved hundreds of them from starvation and death.

The record of the Christian Missionary Society of Southern California is a thrilling story in spite of times of discouragement and often lack of funds to do what the vision and yearning of its executives and directors wished to accomplish. In the early and pioneering days it tried to set a pattern of growth for the Disciples of Christ that would have made more secure a more far-reaching and influential development than the church has attained. It took years to modify the hit-and-miss, unstatesmanlike processes of establishing new churches by which an uncalculating but enthusiastic person or persons would on their own initiative gather together a small group and announce the start of a new congregation, to the more normal and common-sense procedure that would count the cost and do more clear-sighted planning. Records show that not less than forty churches were started in Southern California in our first sixty years of history which were left to die because they were born "orphans." Moreover, it must be said that a few have been begun by the consent and aid of the Society which have not persisted through the years. Yet, during the last twenty years no State Board-planned church has failed to continue as a congregation, and there is no indication any will fail to grow.

When it became apparent in the early days that there ought to be co-operative planning of and joint aid given to new pioneer churches some of those in places of responsibility, evangelists and ministers and forward-looking laymen, began to advocate the organization of an evangelizing committee in order to advance and to stabilize the work. This was done and by 1900 the success of the venture led the State Convention to vote to found a state missionary society. A board of directors was elected and the organization was launched. However, the funds raised didn't allow the employment of a full-time executive secretary and for a few years those who directed its efforts served as overworked secretaries without compensation. Among them were Moon Heskett, J. W. Fulton, J. W. Utter, J. P. Ralstin and H. Ward Elliott. Under their leadership some of the existing churches were strengthened, a few new ones were started and the cause developed to the point where it was deemed best to employ a full-time secretary or superintendent.

### *The Christian Missionary Society Founded*

In February, 1904, the Christian Missionary Society of Southern California and Arizona was chartered, pursuant to a decision of the previous State Convention meeting in Long Beach. Some five or six years later by court action the charter was altered or amended because of a mutual agreement to relinquish the Arizona responsibility. The declaration of its charter stated that it was composed "of co-operating individual Disciples of Christ and Christian Churches and Churches of Christ whose purpose shall be to carry out the Commission of our Lord Jesus Christ and to foster and establish Christian Churches and Churches of Christ in the territory known as Southern California." Further provisions of the charter set forth that its purpose was to "build, buy, maintain, own and dispose of houses of public worship, to send and procure and provide means for sending suitable brethren and sisters to preach and teach the gospel and to do general missionary work; to print, publish and circulate articles, books, papers and tracts of religious instruction; to organize, support and assist churches where necessary; to borrow, solicit and encourage the giving of money and other means to be used for missionary purposes, and under and in its corporate name to take, receive and hold by gift, purchase, bequest, devise or otherwise, both real and personal property of every kind and nature, wherever situated, and to possess, enjoy, use, manage, control and own same absolutely or any interest therein, or otherwise, and to sell, transfer, convey and mortgage, alienate and dispose of same for the uses and purposes above mentioned."

The State Conventions became the annual meeting of the Society and for some thirty years named an Evangelizing Board to represent and officially act for the Society on all matters pertaining to the activities of the organization. Later, when the Convention became a convention of churches, the Society was required to hold a session at the assembly and make its reports and elect its Board of Directors, subsequently known as the State Board, instead of the Evangelizing Board.

For over half a century the Board of Directors has received the time, the experience and the talent of some of the most influential and capable men and women among the churches. It has not departed through the years from the purposes set forth by its founding fathers, and has rendered a distinct service in aiding weaker churches, in the establishment of new congregations, in its support of and assistance to ministers of the gospel, and in its enlistment of men and means for the missionary cause both at home and in fields afar. It has strengthened the causes of the Disciples of Christ as no other organization. It has been the churches at work co-operatively and corporately rather than as lone and individual entities.

Perusal of the minutes of its meetings since its very beginning would cause one to feel that it has always had Christlike concern for the well-being of every church in the brotherhood, large or small, that it maintained always the highest conception of the ministry, and that it spent long and arduous hours every month and at special meetings to strengthen and enlarge the work falling to its responsibility.

There is scarcely a church now in existence in the area which had not been at some time in its history aided by the Missionary Society of Southern California. Moreover, it has been faithful in trying to minister to orphan churches, started by those who were not able nor willing to nurture them till they were able to walk alone, and in many instances was compelled to witness their demise, which came about through lack of funds to give what would seem to be adequate aid, or because they just were not well-founded either in their character or in their undesirable location. Many of the strongest churches now serving the Kingdom were saved by the Missionary Society in times of great need or of dire trouble. State Secretaries and committees of the Board have spent countless sleepless hours and have traveled far and near to be ministering servants and to give life and hope, along with counsel and advice.

By the year 1906 there had come into being some 65 churches, with a membership of about 10,000. These were permanent congregations. The Board's report for 1910 reveals a total of 71 congregations and 15,520 members. This report further stated that the proportion of members to the population of Southern California as of that date was one in forty-eight. The population was 720,000. This was a far larger percentage than at any later period.

The Missionary Society in its earlier years, in fact for more than two decades, depended wholly on funds raised at the annual meeting or by personal solicitation. The minutes reveal that on many occasions, laymen who were members of the State Board made up deficits or volunteered to finance personally emergency and other projects, in addition to their regular gifts. For a number of years the American Christian Missionary Society of Cincinnati, Ohio, jointly with the State Society helped support churches. For example, the Year Book issue of the *Home Missionary,* a magazine of the American Society, reports that it jointly aided in support of the following churches in the year 1911: Artesia; Huntington Beach; Azusa; Wilshire; Figueroa Boulevard; South Main Street; University, Los Angeles; El Centro; University, San Diego; San Luis Obispo; Inglewood; Redondo Beach; Needles; Beaumont; East Long Beach; and Oceanside. In 1915 there were added to this list of churches which received missionary aid the following: Corona; Escondido; Imperial; Alhambra; Paso Robles; Anaheim; Brawley; Encanto; Arlington; Seeley; San Bernardino First; South Pasadena; Holtville; Cypress Park; Christ's Mission and Chinese Mission both in Los Angeles.

Although there was no national missionary society so well established that it could give aid in the very beginning of the work of the Disciples of Christ in Southern California, it is evident that considerable money was put into the work in the early years of the nineteenth century from missionary sources to help strengthen the young churches and to give life and hope to many weak and struggling congregations. Not all the churches so aided did survive. Of the above-mentioned, six are no longer in existence and eight no longer support either the state agency or the national board that gave them help in times of need. In his report to the State Convention in 1928 W. S. Buchanan, State Secretary, stated that of the 116 churches then functioning 98 had at some time received financial help from the State Society, totaling $131,396.76.

As we have stated, the state organization has always had a significant record of concern for the local church and for the ministry of every congregation. There never has been a year in which not less than two or three and sometimes as many as twenty struggling groups have not had the aid of missionary funds, made available by the State Society in a prayerful effort to strengthen the hands of the struggling church. Always the Society has been the friend of the minister. It has been jealous for his reputation and his success. From its very beginning it was at these two points that the Society sought to render its best service. Its contribution to the Kingdom has always been both extensive and intensive; to organize new churches, to help the weak and to upbuild all the work of the Disciples of Christ.

The unprecedented growth of Southern California and the rapid changes in every field of man's endeavor affected the church as an integral part of the changing society. First, there was the attempt to keep pace with population growth. Without the funds to enter half as many fields as offered opportunity and with an evident lack of sufficient and effective leadership there could be no master plan of establishing churches. Only within the last decade or so has there been a semblance of an over-all procedure of church development.

### *Forces Unite*

The growth of the number and of the strength of the churches accentuated the necessity of rendering much more assistance to the work in general. As new situations developed and as society itself became more complex, it was found that the Christian Missionary Society must somehow strengthen its forces and try to meet not only the problems incident to helping weak churches and placing new ministers, as well as helping to solve local church difficulties, but it must also unite all forces in the field, missionary and educational in character, to face the challenge as an entity. As early as 1932 there was a proposal "that all departments be unified, including the promotional department of California Christian College, with offices in the college, and all office administration under one person." This included in its purview the State Society, the Women's Organization, the Department of Christian Education of the United Society, the Youth Work and the College.

From its beginning in 1915 the Department of Christian Education had had its offices with the State Society as a renter. It was about 1930 when the Women's Group also moved its offices to the State Society's headquarters, also as a renter. Of course there was a closer relationship than landlord and lessee indicate. There was a growing consciousness with those concerned that there ought to be an effort to unify all these organizations. It would mean economy of operation, a better approach to the local church and a more efficient administration. After two or three years of consideration and many conferences, separately and unitedly, both locally and with the national boards, a plan of unification was reached in 1940, in which the departments which had functioned as departments of the U.C.M.S., while remaining as affiliates of said Society, would become Departments of the Christian Missionary Society of Southern California. This was the first such amalgamation of the State forces of any state, and became an incentive for unifying the educational and missionary groups of other parts of the country. Thus the complexity of new situations arising from the organized life of community and of society and the more stratified life of the churches was met. In unity there is strength. In separateness there is weakness.

Now, the State Society with all its Departments working in unity is enabled to cover a really unlimited gamut of service. All its planning and its organizational life is under one roof and one directorate, or oversight. The State Secretary of the Missionary Society is the Executive officer of the unified work. The heads of Departments are secretaries of the respective agencies, and phases of departmental work are administered by Directors, responsible to the Department head or Secretary. All finances are handled by the treasurer of the State Board. The U.C.M.S. assists in the overhead of its former departments and gives direction to many of the functional tasks of the departments, subject to approval of the State Society.

The category of types of services rendered to the local churches and otherwise is informing. The Society and its Departments are called upon for a most interesting and a wide variety of ministration. Either as a group or as individuals they initiate or are called upon to perform such things as we shall take the space to mention.

A sizeable office is maintained with a staff of more than a dozen efficient and dedicated Christian workers. This office keeps in close and vital touch with its constituency and with all denominational and interdenominational agencies. Its mailing service and its other contacts are widespread. The publication of a monthly paper and of promotional literature entails a cost of several thousands of dollars a year. There are held in its headquarters more than 150 meetings a year. These are regular meetings of the various boards of the Society which receive the time and talent of more than 100 persons who are annually elected by their constituency, and of Commissions and Committees duly appointed to serve in special fields of activity.

### *Wide Variety of Services*

In addition to hundreds of personal conferences and counseling engagements held in the offices, the secretarial staff is responsible for the planning and direction of more than fifty annual district meetings which cover the entire field of co-operative efforts of the churches. No less than 250 speaking engagements a year are accepted by the heads of departments and directors of various phases of the Society's work. These are sermons delivered by special request of the local churches or their ministers; addresses at ground-breaking exercises, dedication of buildings, installation services, group meetings, anniversaries, banquets, and a dozen other special occasions. Several staff members are called upon to supply pulpits at various times and in case of emergencies.

One of the more vital types of service rendered by the Executive Secretary and his staff is that given at special meetings of representatives of the local church. These include conferences with boards of elders, with special committees, with church boards and with disaffected members. There are also important engagements with Religious Education committees, Men's groups, Women's leaders, Youth leaders and members of Youth groups, and with Children's Workers. In fact the State Society touches and affects the entire life of most of the congregations. It is obvious that, in order to render this service, much of travel must be done after office hours and late at night. Fortunately or otherwise the churches of Southern California with few exceptions are near enough to the homes of the staff members that it is possible to drive home from such meetings. This situation is far different than in any other state. Not many nights are spent away from home by any worker. In most other states from 25% to 40% of the year are spent in the field. It is also necessary that these persons attend national meetings in connection with membership in agencies or for training schools and conferences.

Camp and Youth Conferences occupy a sizeable part of summer months and various week-end gatherings take the spare time of the educational leaders. The administrative staff members have the responsibilities in connection with the building of new churches which entails the clearing of the selection of sites with the Comity Department of the State Council of Protestant Churches, the legal matters attached to ownership and a number of other details. The State Society at the present time holds title to some thirty church properties valued at more than a million and a half dollars. While such titles are considered a trust arrangement, they at the same time require close attention as to taxes, insurance, etc.

The State Offices constitute a vital part of the over-all administration of a wide variety of interests and all of them reveal that this important arm of the church at large is a real servant of the brotherhood in Southern California.

### *Disciples Could Be Better Stewards*

"If we only had a million dollars!" How often that wish must have been expressed by the leaders of the State Missions Board. The challenge was ever and always so tremendous and the growth in population so overwhelming that there seemed to be no limit to what could be accomplished in the growth of the kingdom if there were only funds with which to do the task. There was no national missionary board or foundation on which to depend, no great wealth among the members of the churches. Only one method seemed to succeed and that only partially. It was the rather unorganized and spontaneous method of raising offerings, at conventions, in revival meetings and from individuals, based on appeals from the pulpit or rostrum and from personal contact. The latter method, personal contact, usually stemmed from an emergency which could not be met from offerings, and there were not a few occurring through the years.

National boards in later years were able to appropriate some funds but always these funds were insufficient to do more than give encouragement and temporary sustenance. However, there grew up a co-operative plan of support for mission churches and for salaries of state evangelists, arrived at from personal conferences by national representatives with the State Board of Directors of the Society. Various contractual methods and relationships were tried, until they became rather confusing to the average layman or to even the organizations themselves. The State Convention of 1925 pled for unity in securing and disbursing funds. It took action asking the different organizations concerned "to simplify, harmonize and unify the present complex, competitive and inharmonious system." It proposed that a united campaign for $100,000.00 be undertaken. However, it went on to say, "that it is the sense of the convention that no action be taken by the Committee [which was to be appointed] which will in any way affect the autonomy of our Christian Missionary Society of Southern California or in any way bring it under control of the United Christian Missionary Society." The last clause evidently grew out of a proposal that the State Society become a Department of the United Society. At that time there was vocal and urgent representation that the relationship that had existed, by which there was a contractual agreement between the two organizations, was a continuing cause of distrust and division.

There had been in operation a united outreach program jointly agreed upon, inaugurated in 1921, by which it was hoped to finance the "whole task." It seemed to be an ideal plan of financial procedure but it became top-heavy and soon displeasing to many of the churches instead of answering the problems growing out of the programs theretofore in practice.

When the joint program of support was offered by the founding of Unified Promotion the state organization was readily influenced to participate, since it was reasonably based on joint promotion and a percentage division of funds. The percentages were based upon the average offerings or income of the various agencies over a period of five years. This assured an income that was not uncertain and artificial. Under this plan of finance the Society has operated for a quarter of a century. When we say "it has operated," we mean that its general operating budget has thus been maintained. Any enlarged regular income would then be the result of increased missionary offerings from churches and their departments and from gifts of individuals to the co-operative missionary causes. Special programs and campaigns requiring large sums of money can be engaged in only with the consent of Unified Promotion, which tacitly means the consent of the co-operating agencies.

### *Special Funds*

Two special funds of the State Society contributed quite a good deal of help to struggling congregations in its early days. One was the Student Aid Fund, whose principal could be loaned, since only the income was available to students. Several churches received aid from this fund in times of financial emergencies, among them the Figueroa Boulevard, Naomi Avenue and South Park congregations. The second was the Permanent Loan Fund accumulated over a period of years for the purpose of giving aid to new churches. This grew to the sum of about $75,000.00. So long as times were good the plans of the State Society loaning monies to young churches succeeded, interest was paid on time and payments were made on the principals and everybody was happy, but during the early thirties, the era of "depression," both the churches and their benefactor, the State Society, found themselves in financial straits. The attempt of the State Board to exert any pressure for collection of interest, let alone principal, resulted in some unhappy reactions. The feeling between churches and the Board led the latter to relinquish the church loan phase of its work to the Board of Church Extension, and without recourse gave both the monies on hand, the resources of every kind, along with the mortgages and deeds of trust, to the National Board whose business it was and is to make property loans to churches and to see to their amortization.

The State Society is organized and authorized to accept annuities and bequests but has not specialized in that phase of special income. Some state societies have promoted this type of gift until they have resources accruing therefrom amounting to hundreds of thousands of dollars. It is unfortunate that more members of the communion do not prayerfully and deliberately provide for this type of giving for the establishment of the work of the body to which they belong. A few persons through the years have left bequests and annuities to the Society, but not in large sums.

### *Society's Relation to National Boards*

The relationship of the Society to the national boards and organizations has been vital and beneficial to all agencies. In its earliest years, the Society received generous and understanding support from the American Christian Missionary Society in the aid of new and weaker churches. Unfortunately its field was nationwide and its assistance in most cases was quite inadequate. It furnished evangelists for brief periods, but not as a continuing practice.

The Christian Women's Board of Missions furnished in the very early period of our state history a valuable aid to Southern California in establishing the work of the women of the state, assigning its field workers and secretaries to inspire churches with the need of women serving the great missionary cause. When the founding of a work among the Japanese was deemed advisable, the National Board stepped in with money and personnel and stabilized the effort among these new immigrants and their families. The Society has served its state auxiliary in an understanding and serviceable manner through the years till at the present day the Christian Women's Fellowship has become the most efficient and vigorous division of the church life of the Disciples within the state.

The United Christian Missionary Society has not only in recent years participated in the work of the C.W.F. but has also helped organize and sustain the Department of Christian Education of the Christian Missionary Society of Southern California in every phase of its work. In earlier years, the entire support of the Department of Christian Education came from the American Christian Missionary Society and later, until 1940, from the United Society. Since 1940 the United Society and the State Society have supported that phase of the work on a fifty-fifty financial basis. As much money is now being put each year into the educational work as it cost annually to carry the entire work of the Christian Missionary Society of Southern California for most of its history. The Department maintains a staff of four workers and covers the fields of children's work, youth work with all that these types of activities mean, and the general Sunday School and adult phases of education.

In addition to its support of the women's work and the educational department of the State Society, the United Society, through its Laymen's department, has aided and encouraged the establishment of a department of men's work within the state. The Christian Men's Fellowship is the outgrowth of a mutual determination to strengthen an interest in the organization of laymen who would in turn strengthen the local church, particularly in stewardship and evangelism. Laymen's work is discussed elsewhere, but we take opportunity to stress the value of the national staff of laymen's activities as it related itself to the state department. While it can render no financial assistance, it has given valuable personnel service and counsel to the local task.

The Board of Church Extension of the Disciples of Christ has been a strong arm of church building, enabling the State Society to establish scores of new churches and set them forth to prosper. No agency has looked with greater favor upon the efforts of the State Society. Without its generous assistance the success of Mid-Century Church Extension could not have been what it was and many strong congregations would not have been in existence.

The Pension Fund of the Disciples of Christ received approval of the State Board in its beginnings and also received aid in having members of the state staff and other ministers and workers aid in raising its initial pension fund money. The State Society early became a participant in the Fund and has promoted it as a benefactor of ministers and other religious workers. Moreover, the State Convention has for many years been one of the chief organizations of the nation in a love offering for ministerial relief, under the Pension Fund, given at its annual assembly.

The State Society became one of the first organizations to enter Unified Promotion, sensing that it would minimize confusing appeals for funds and would stabilize the receipts for state work. Since the launching of Unified Promotion in 1935 the State Society has been a participant in its contribution to this wise and efficient method of the securing and distributing missionary money.

### *Other Affiliations*

In order to keep abreast with the movements within the brotherhood and also to assist in the program building efforts of the various agencies as they relate to missionary and benevolent programs, as well as to educational developments, the Society has for many years actively participated in a number of national organizations. Its Secretary is an active member of the National Association of State Secretaries which holds one or more meetings each year. This Association is a very important and influential group of men, since in the last analysis any program of any society or agency must depend on the local churches for support, and it so happens that the State Secretary is the person who is closest to them. On all national planning boards there are members of the State Secretaries Association. No special campaign or brotherhood-wide program is launched without consultation with the state men, as they are called. Hence, it is vital that the Southern California State Secretary be a very active member of this Association.

In 1939, there was brought into being an interrelated organization known as the Home and State Missions Planning Council made up of representatives from all agencies of the Brotherhood. It is a group of more than 150 persons who meet twice a year for the purpose of program planning and for the authorizing of the promotional literature for the annual program of missionary projects. It has seven or eight vital committees on which sit by special assignment the various State Secretaries along with representatives of various other boards, and a number of men and women selected from outside the agencies because of their knowledge and interest in certain fields of endeavor. Each State Board is asked to have besides its executive officer another member, usually the chairman, as a visiting member of the Council, at its biennial meetings. Because of his participation in the meetings of the Home and State Planning Council meetings the secretary has a firsthand knowledge of the various programs to be launched in any year across the Brotherhood, and the State Board has first chance to familiarize itself with future activities within the state.

Pursuant to an action of the San Francisco International Convention of Disciples of Christ there was launched a few years ago what is known as the Council of Agencies. All national agencies, all state societies and all participating colleges are represented on the Council. This joint agency develops the long range programs of the communion which have been in recent years very much to the fore. The wisdom of this development is readily seen since it obviates the emergency campaign and the sudden launching of nationwide drives which have confused the rank and file of our churches. The State Society has from the start been closely associated with the Council of Agencies, and thus participates in long range planning.

One of the most interesting and comprehensive statistical publications among Christian Churches is the annual *Year Book of the Christian Churches (Disciples of Christ)*. The State Society participates in its publication by underwriting a portion of its cost and by gathering from the churches the statistical data of Southern California. The State Secretary and his secretarial assistant give long hours to the collating of figures which are released through the *Year Book*. In recent years the annual Year Book number of *Unified Informer* has also carried the statistical tables of Southern California, thus giving wider distribution to this interesting information.

The Society has always been closely associated with Chapman College. Out of its annual conventions came the decision to build an educational institution. It released its popular secretary to accept the position as the College's first executive officer. By virtue of his position the State Secretary in recent years automatically becomes a member of the Board of Trustees of the College. The State Offices were for a number of years, and until the removal of the College to its present campus, located on the college campus on North Vermont in Los Angeles. Unfortunately, the program of approach for finances to the churches could not be correlated through the years, since the College had never seen fit to become a member of Unified Promotion.

Subsequent to the virtual separation of the Christian Churches and the Churches of Christ into two groups in the thirties there was little hesitancy in the recognition that the State Society ought to take a keener interest in ecumenical affairs and in the Los Angeles Church Federation and its affiliates. It entered fully into the program of the California Council of Protestant

Churches and became an influential member of the Committee of Survey and Research, which means the body of interdenominational executives dealing with comity in the location of new churches. It has profited from such a relationship and has contributed to the value of the Council of Churches. In both the Los Angeles Church Federation and the Council of Churches the Disciples have exercised wise leadership in many places of trust.

One of the most unusual developments in ecumenicity has been what is known as the University Religious Conference, which was begun on the campus of U.C.L.A., in 1932. It was an effort to establish a religious center on the campus of a great state university, entered into by fourteen religious bodies, including the Roman Catholic, the Jewish and the Mormon groups. This interfaith program of religious effort has had wide influence and has grown through the years. The Disciples of Christ have been active participants from the first. On its earliest board served such members as Mrs. A. C. Smither and James G. Warren. The State Board has made serious effort to maintain a worker with students as a part of the Center's effort to touch University life. It also makes an annual appropriation to the budget of the Center itself.

### *The State Society and Evangelism*

Possibly the most significant and the best supported phase of the activities of the Society across a period of thirty or more years was the employment and direction of Evangelists who went about among the churches holding "meetings," aiding in raising funds for both the local churches and the state organization, giving counsel and leadership in times of need, and founding new congregations. The minutes of most of the meetings of the Evangelizing Board show that the reports of these Evangelists were given careful attention, and valuable advice was given to these men in their important tasks.

From the days of Dr. Carroll Kendrick in the eighties to the conclusion of the evangelistic mission of Arthur F. Ritchey in 1933, there served many successful and consecrated evangelists on whom the State Board and the churches depended for the work of proclaiming the good news to grateful congregations and in communities where as yet no congregations had been gathered. We mention only a few of those who contributed to the growth and strength of the Disciples in connection with the service rendered under the Board.

G. R. Hand made two tours, in the eighteen seventies, visiting and preaching in a number of communities from Ventura to San Diego. He was a native of Ohio and had led in the founding of the State Society in Missouri and had spent some years in Northern California, once holding the pastorate at Sacramento. E. B. Ware, who published a history of our Northern California churches, says of him, "G. R. Hand was one of the most scholarly, the most Biblical and the most devout Christian preachers it has been my privilege to meet." Henry Thomas of Texas was the first evangelist of the Christian Church to preach in Southern California. He held a tent meeting in the town of Rivera, then Gallatin, near Downey in 1874 and the converts won by him joined the nucleus of the Downey congregation. G. R. Hand became the minister there at about that time.

One of the early evangelists to be employed by the Evangelizing Board was J. V. Coombs who was well known in the early years of the present century among the churches of the Middle West. J. W. Utter may be classed among this group of men although he was not professionally an evangelist any more than he was a pastor in this area. He founded about a dozen churches, many of which are among our strongest congregations today. An instance of his method is shown in the origin of the Central Church of Glendale. He had been assistant minister under B. F. Coulter of the Broadway Church and was given a month's vacation. He spent it in "holding a meeting" in Glendale in a rented hall. Before the month was over he had a church of more than a hundred members, and decided to remain with the group. He was minister there for five fruitful years.

The State Society for a few years employed John H. LeGrand and C. M. Howe who held revival meetings in many churches and aided the society in raising funds for its work. George H. Bassett, father of Mrs. James Parrott, who had been minister at

Riverside and was later at El Paso, Texas, served the Board for a time in successful endeavors as state evangelist. Claire L. Waite, also a pastor in the area for a number of years, was state evangelist for a time, rendering good service. A. L. Crim, who started the San Pedro work, also served as state evangelist in the twenties as did Fred E. Hagin, who had been a missionary for many years in Japan. The latter was also pastor for a few years at the Figueroa Church in Los Angeles. Probably the man with the longest and most far-reaching ministry as state evangelist was Arthur F. Ritchey who was called from the First Christian Church in Sacramento in the early thirties. He served some seven years. Later he became pastor at Anaheim and at Ontario until failing health compelled him to retire from active leadership.

The State Society under the secretaryship of Mr. Cole decided to establish a Department of Evangelism and to employ a Director into whose hands would fall the responsibility of local and statewide programs of evangelism. It was felt that this would mean a continuing and more encompassing program. In 1947 Julian E. Stuart of San Bernardino was chosen to become Director as well as to give some time to organization of Laymen's Work. Upon his resignation after a few years to accept a call to the national staff of Unified Promotion, he was succeeded by Frank L. Purnell. Mr. Purnell had served for a time as minister of the Fullerton Church. Hence, he was well known in the area even though at the time he was serving as state evangelist for his native New Zealand. He enthusiastically took over the leadership of evangelism in the state and did an exceedingly good job, especially in the field of leadership in visitation evangelism. His organization for a campaign of Comprehensive Evangelism made it possible for the churches to increase their membership by over 3300 in one week. His work with Mid-Century Church Extension is mentioned elsewhere. Following his return to the pastorate, John O. Hedwall was called to the Directorship. His ability and enthusiasm were felt among all co-operating churches.

## IX.

# THE POSITION OF STATE SECRETARY

### *Grant K. Lewis*

After some three years of trying to function as a State Society under the leadership of unpaid and overworked administrators, it was decided in 1903 that the State Society would better succeed with a full-time secretary or superintendent and a central office from which to operate. One of the men actively associated with the early organization as a board member, much of the time as recording secretary, was Grant K. Lewis, pastor of the First Christian Church of Long Beach. He had come to California in 1897 to become the pastor of the Pomona Church. After three years there he was induced to go to Long Beach to develop a growing church. His efficiency as a member of the State Board led the members to insist that he assume the place of a full-time executive of the Society. For some time previous to this he had, while serving as pastor of the Long Beach Church, visited the weaker churches of the state, rendering such help as he was able to give. In 1903 he began his secretaryship of the State Society and served for seven years. He reported at its close that forty-nine churches were assisted with appropriations during his term of service and that more than twenty had been established. So efficient and successful as a state secretary was he that he was called to become the secretary of the American Christian Missionary Society in Cincinnati where he served until his death. It was during his position as State Secretary that the annual convention became the largest state convention in the brotherhood.

### *Frank W. Emerson*

Frank W. Emerson was called from the pastorate of the Redlands church in May, 1910, to succeed Mr. Lewis. Mr. Emerson was a very attractive personality and was a splendid pulpiteer. Before coming to California he had preached in Kansas where he had also been a leader in the Prohibition Party and its candidate for governor of the state. His last assignment of service was with the Los Angeles County Sheriff's Office as lecturer. During his term of service as State Secretary a number of new churches were established. As was the case with all the early secretaries, much time was spent in raising funds and in collecting pledges made at the Convention for the support of state work. A student aid fund was started to give assistance to promising students who were worthy candidates for the ministry to enable them to attend some eastern college or seminary to secure adequate education.

### *M. D. Clubb*

Mr. Emerson served for two and a half years and was succeeded by M. D. Clubb, a native of Kentucky and a graduate of The College of the Bible at Lexington. He had been pastor of the Watsonville, California, Christian Church as his first service to the cause in the state. Later he was called to the First Church in Pomona where he led in the erection of the church building which housed the congregation for more than forty years. He served as State Secretary for three years, until August 1914, and later was for fifteen years State Secretary of Tennessee. In his retirement he resided in Stillwater, Oklahoma. During the incumbency of Mr. Clubb the State Office was housed in the Wright & Callender Building adjacent to the office then occupied by the Church Federation of Los Angeles. Office rent was $22.50 per month, and the Society had the privilege of joint use with the Federation of an assembly room.

### *Fred M. Rogers*

Soon after the coming of Fred M. Rogers to the office of State Secretary, the offices of the Society were removed to the Exchange Building, then owned by Charles C. Chapman; later in Mr. Rogers' administration the offices were moved to the Kerckhoff Building at Sixth and Main and then to the Washington Building at Third and Spring. In the late twenties offices were occupied in the Trinity Building on Grand near Ninth and in 1936 in the Y.M.C.A. building, at 715 South Hope Street, became the headquarters of the State Work. In 1945 the transfer was made to the campus of Chapman College and in 1955 to the present site across the street from its former Chapman College quarters.

Mr. Rogers had been minister of the First Christian Church in Long Beach previous to his call to become State Secretary in the summer of 1914. He was an alumnus of Transylvania College and The College of the Bible. He had come to Long Beach in 1908 and there rendered a distinctive service. It was during his ministry that the church purchased its present property. While pastor he had been very active in the program of the missionary society and in the proposed college for the Disciples in Southern California, as well as in the State Convention.

One of his earliest responsibilities was preparation for and promotion of the 1915 International Convention of Disciples of Christ to be held in Los Angeles. This convention added much to the prestige and standing of the brotherhood in the Southland. Mr. Rogers was a tireless worker and a splendid administrator. He had vision and capacity to place the work on a very high plane of performance and efficiency. He put state missions to the front not only for the sake of the local field but for the undergirding of all our national and world-wide missionary and benevolent enterprises. His reports to his Board reveal insight and a concern for the churches and for the ministry, which indicated no casual or accidental interest in them. Constantly he urged that something be done to place churches on self-support for their own welfare. In his first report to the state convention, he stated that there were thirty-five churches not capable of self-support, twenty-eight of whom had received help within the year from the Evangelizing Board. At that time there were approximately eighty congregations in Southern California.

In his reports to the Board he dwelt on the inefficiency of short pastorates, declaring they were evidences of weakness. "In ten years the Los Angeles churches (some 18 of them) were served by 72 pastors, an average of four pastors per church, or two and a half each year." One of the causes was inadequate financial compensation. Eight of these congregations were paying less than $1000 a year and six others were paying but very little more.

He furthermore reported that there were more than fifty churchless preachers in the area in 1916.

If later state secretaries concluded that their positions were burdensome and filled with problems here is an item from Mr. Rogers' second report to his board: "During the month we had 191 callers, 150 of whom were preachers, five church committees and 39 miscellaneous. One preacher called 26 times, and some others many times. Most of them were seeking work. I succeeded in helping to locate seven. I received during the month applications from eighteen resident preachers for work, and from twenty non-resident." We might conclude that Mr. Rogers was evidently a patient man, as well as an astute man.

During the administration of Mr. Rogers there was founded what was known as a General Permanent Fund, the interest from which was to be used for State Office expenses in order that more money raised for missionary purposes could go directly for missions. The fund never became large, amounting finally to about $12,500.00. The Student Aid Fund was also promoted by Mr. Rogers and totaled about $15,000.00. This was used to assist a number of worthy college men and women and the balances came into the possession of the California School of Christianity, now Chapman College. Missionary giving during the years of the leadership of Mr. Rogers increased from $2.70 per capita from the churches to $5.18. These were years of foresight and progress and the Cause in Southern California made long strides due to the leadership of the State Secretary and the splendid group of men who made up the State Evangelizing Board. Mr. Rogers resigned in October, 1920, to accept the Chancellorship of the new College.

### *Charles R. Hudson*

Following a nine years' pastorate in the First Church in Pomona where he had had a most noteworthy ministry, Charles R. Hudson became State Secretary in October, 1920, and served in the capacity for five years, rendering a high service. This was a time of national prosperity and witnessed the coming of thousands of new citizens to Southern California to establish homes in a land of promise. It was an era of intensive building programs by many of the churches. In fact, more than half of the churches then organized, fifty-five in all, engaged in extensive building improvements or the erection of entirely new plants. It may also be noted that the new college erected its buildings during the same period, costing in themselves about a half million dollars. All the finances entering into this great program of material advance came from the dedicated membership of some eighty churches.

One of the initial recommendations of Mr. Hudson was the employment of state evangelists to enlist greater numbers in the membership and support of the churches. An attempt was made to launch a program of city missions similar to that used so successfully in Kansas City. An intensive program of securing Life Work Recruits was launched under the direction of Mrs. Royal J. Dye, and for several years there was employed a director of Stewardship in the person of George W. Bradford. An attempt was made to establish a hospital under Disciples auspices, but it failed to be properly supported.

Soon after Mr. Hudson came into office, a new contractual relationship was formulated between State and National agencies and followed for a time, finally resulting in a joint budget for outreach support being agreed upon among such agencies as the United Christian Missionary Society, the State Society, State Church Erection Fund, the College, Board of Temperance and Social Welfare, and other national agencies. It was agreed that there would be but one over-all asking from the local churches. The plan was acted upon by the 1921 State Convention and later integrated by the State Board. When churches and their departments and individuals within churches made offerings it was understood that they be for the whole task. Moneys were at first to be sent to the State Office for distribution on an agreed percentage. After the first year it was felt by some agencies that the plan needed amendment and churches were urged to make the percentage division themselves and remit to the various boards. It was agreed that agencies would make a joint approach to the churches. Since there was to be no leveling-up process there soon developed dissatisfaction and when the leaders seemed to fail to agree to the program, there was a return to the former but revised program of support. Mr. Hudson was clear in his thinking on such matters but some were not prepared to follow through, and other contractual relations were established until the coming of Unified Promotion into the picture.

During the five years in which Mr. Hudson served, there were established thirteen new congregations and the total membership of the churches increased from some 18,000 to more than 30,000. The Church Loan Fund was built up to more than $72,000.00. This money was used to aid new churches in the purchase of sites and the building of suitable plants. It later was turned over to the Board of Church Extension, 1937, to be administered by said Board.

One of the State Conventions adopted the following resolution relative to the work of Mr. Hudson: "Brother Hudson has wrought a great work as Superintendent of Missions, we commend him for his zeal, his vision and his far-reaching plans, for his thorough organizing ability and his direction of the united tasks of the churches of Southern California." He gave up his position October 1, 1925, to become pastor of the First Christian Church of Los Angeles.

### *J. J. Evans*

The interim between the resignation of Mr. Hudson and the coming of his successor was filled by J. W. Utter and Edgar Lloyd Smith. In January, 1926, J. J. Evans, minister of the First Christian Church of Salem, Oregon, was installed as State Secretary. He entered into his task at a time when there was a great deal of unrest among the ministers and churches over the support of national agencies and of the State Society, and when local church troubles harassed the life of many congregations, largely over ministers or inability to see eye to eye on many matters respecting co-operation.

However during the year and a half of his service there were organized some five churches and he gave wise leadership to the work. His personality and Christian spirit were most helpful in a time of transition and unrest. His leadership in stewardship helped to increase the offerings to missionary causes to a new level. He resigned in the summer of 1927 to become minister of the Arlington Avenue Church, Los Angeles, and after a short time accepted a call to the ministry of the First Christian Church in Sacramento.

His parting message to the State Board was to caution it to "allow no policy or program to divide our forces other than already exist. Unquestionably," said he, "the activities of the Brotherhood movement, unconsciously or otherwise, ultimately will lead to the separation of our state missionary agency from the U.C.M.S. This means not so much sympathy for our state program as it does ill-will toward the U.C.M.S., for those opposed to our present unified program will contribute little toward an exclusive state program. Our active missionary forces must keep alert and not allow anti-missionary agencies to hinder our forward-looking plans." He pled further for a loyalty and fervor for unity and advance in missionary effort.

### *Walter Scott Buchanan*

Mr. Evans was succeeded by Walter Scott Buchanan in a planned exchange between the two leaders which was eventually approved by their boards. Mr. Buchanan was well known in the area, having been pastor of the old Broadway Church which during his ministry sold its property and built the Arlington Avenue Church, at Pico and Arlington, Los Angeles. He had been active in the enterprises and programs of the State Board and in conventions. He was a native of Indiana and a graduate of The College of the Bible, Lexington, Kentucky. He was ordained in 1900 at Lebanon, Indiana, by Professor J. W. McGarvey. He had come from the pastorate of the Central Church in Phoenix, Arizona. His early ministry was in Indiana.

He became State Secretary in July, 1927, and served until the fall of 1928, when he and Frank T. Porter, then minister of the Santa Ana First Church, made another shift in positions and he became the minister of the Santa Ana congregation where he served till his death.

The strongest emphasis of the secretaryship of Mr. Buchanan was in the field of evangelism, just at a time when such a program was most necessary. There was a net gain of over 4500 members within the brief period of a year and a half. Much of the time of this secretary was spent in striving to iron out difficulties and in the development of the spiritual life of the churches. His dynamic leadership and his zeal did much to lift the status of our work in Southern California. He and Mrs. Buchanan graced many religious and social meetings of the brotherhood.

### *Frank T. Porter*

Frank T. Porter had served the First Church in Santa Ana for ten years. He was a native of Indiana and received his graduate training at Hiram College. He had served churches in his native state and in Michigan where he was for a few years state evangelist. He had held debates with Adventists, Baptists and Mormons, which may have influenced him in his determination to maintain his viewpoint in controversial matters. This was evidenced in connection with the disturbing controversy which had been developing through nearly a score of years. He served during an era when a number of church buildings were erected among our congregations but only two new churches were started in the four and a half years. The State Offices were removed to the Trinity Building where all departments were housed in a single suite of offices.

Mr. Porter was well known for a hobby which interested hundreds of our people as a source of entertainment. He was an artist in the field of legerdemain and entertained hundreds of groups with sleight-of-hand and wholesome performances of magic and interesting entertainment. This added to his popularity among young and old.

He entered the pastorate again in 1933 serving the University Church in San Diego and the Community Church in East Los Angeles. He passed away while pastor of the Torrance Church in May, 1940, after a half century in the ministry.

### *George W. Brewster and J. H. Mumbower*

Following the resignation of Mr. Porter, the State Board called George W. Brewster, then pastor of the First Church, Fresno, who had served a number of years as State Secretary in Northern California. The choice was made with a feeling that he could render an ideal service at the time, but not long after his removal to Southern California he suffered physical illness from which recovery was slow and the president of the Board, Mr. J. H. Mumbower, who was thoroughly familiar with the work of the Society, was persuaded to carry on until the election of a new general secretary. He did a fine job as interim leader.

### *Neal K. McGowan*

Neal K. McGowan was called to the position of State Secretary in the fall of 1934. He had come a few years before from Lexington, Kentucky, to the pastorate of the Hollywood church, from which he resigned to accept the state leadership. Mr. McGowan was an interesting and emphatic speaker and a good administrator. He had a splendid grasp of the whole gamut of responsibilities of the brotherhood. His incumbency covered the period when Unified Promotion came into being and there came a change in financial and promotional relations with the national bodies which represented the missionary aspects of the Brotherhood. The State Society became a co-operating agency in Unified Promotion, which automatically ended the contractual relations held for a number of years between the state organizations and the national boards.

However, the period of his ministry as Secretary came during the depression of the thirties and the position became an unusually difficult task. Several new churches were established and a number of church buildings were completed in spite of difficult money times. One of Mr. McGowan's contributions to the Southern California cause was the creation of a new state medium of communication, the *Unified Informer.* Theretofore the state paper was the *All-California Christian Messenger,* supported and distributed jointly by the North and South State Societies. The *Messenger* had been the state paper for some eighteen or twenty years, and was published the entire time in the North. The subsidy for its publication often became a matter of discussion through the years by the Southern Board.

Mr. McGowan resigned from the office of Secretary as of December 31, 1938. He was subsequently a pastor in Northern California for nearly two decades.

### *Clifford A. Cole*

Mr. McGowan was succeeded on January 1, 1939, by Clifford A. Cole, who for twenty-two years had been minister of the Central Christian Church of Glendale. Mr. Cole was a native of Kansas. He had received his collegiate training in Fairmount College, now the University of Wichita, and at Drake University and was given an honorary doctor's degree by Chapman College in 1932. He had served in many capacities in organized church work, especially in the field of religious education. He was state superintendent of Teacher Training, Interdenominational, for Kansas while minister at Abilene, and was later appointed to the same position for Missouri while minister in St. Louis. While pastor in Glendale he had been chairman of the Department of Religious Education in Southern California for a number of years, and had also served terms on the State Board of the Christian Missionary Society. He was President of the 1928 State Convention.

His occupancy of the position of State Secretary covered a period of nearly eighteen years and saw many changes in the operation of the Society and in its organizational formulation. The unifying of all departments of the co-operative program of the churches was effected, making the State Secretary the General Administrator of the activities of the several departments as well as of the State Society per se. The national boards still had a part in administering the functional program of education and of missionary organizations and of youth training.

Before assuming the position of State Secretary, Mr. Cole called a meeting of more than fifty ministers and laymen and laywomen to consider the matter of bringing to self-support a large number of churches which had been on missionary support for a period of from one to twenty years. It was decided that such a project was feasible and it was proved within a short time that the congregations were willing to better undergird their programs. The savings of from $6,000.00 to $8,000.00 per year were invested in new churches, which with further economies enabled the Board to found about fifteen new congregations aside from those established later through a statewide program, called Mid-Century Church Extension. Through this latter plan nearly a half million dollars were raised over a period of a few years, enabling the founding of some thirteen churches together with the erection of church buildings for them all. During the term of office of Mr. Cole, there were also six other congregations sponsored by the Board and six churches were helped to relocate in more favorable places in their communities. It was a time of great church extension among all religious bodies and the Disciples of Christ kept pace with the leaders.

Laymen's work was made an integral part of the organized state program; youth leadership became a department of the educational staff; a children's department with a full-time director was set up, and a secretary of Evangelism supplanted the former employment of a state evangelist, whose services usually were seasonal and brief.

In the meantime, Mr. Cole served on the Board of Trustees of Chapman College, in many ecumenical places of responsibility, on the Board of Directors of Unified Promotion and as its president for a period, and in various capacities represented the Brotherhood locally and at large.

His time of leadership covered the latter part of the depression of the thirties, the period of World War II, and the days of fantastic growth in population in Southern California. He and the Board of Directors of the Christian Missionary Society were alert to the challenge of the times and received the loyal and steadfast support of all cooperating churches. No bickering or disagreeable controversy stirred the churches during this period of nearly a score of years. The State Convention reached its highest point of attendance and unanimity.

More than 275 ministers were accepted by congregations during the period upon the recommendation of the State Secretary and at the close of his service in 1956, of the ministers then with Southern California Churches, he had been instrumental in aiding more than 80 in securing their pastorates. It is at this point that a State Secretary renders his most far-reaching service, for his advice, if followed, alters the entire life of the men who are called and the future of the churches concerned. It's a point at which also a man must circumspectly recognize and respect the autonomy of the local congregation.

Mr. Cole decided to relinquish his position in 1956, to take over the directorship of Mid-Century Church Extension, which position he held until his retirement in the fall of 1957.

### *James Parrott*

James Parrott, who had for nine years been minister of the First Christian Church of San Bernardino, was called to become Executive Secretary in March, 1956. Mr. Parrott received his public school education in El Paso, Texas. His college and graduate work was done in Texas Christian and Phillips Universities. He was given an honorary degree by Chapman College in 1958. He had held pastorates in Missouri and Oklahoma. His wife was reared in a minister's home, the daughter of Mr. and Mrs. George H. Bassett. Mr. Bassett once served the Riverside Church and was also for a time State Evangelist for Southern California.

Mr. Parrott had held positions on national commissions and for a number of years was active in various assignments for the State Society. He served as President of the State Convention in 1952. Since coming into the leadership of the State Society he has given much thought and zeal in making its work more effective and closer related to the local church. District responsibility for making state work more effective has been a major accomplishment. District presidents have been placed on the State Board and have been charged with planning and executing the programs of work. His program of putting as many people to work as is possible widens responsibilities and enlists the interests of ministers and laymen.

One of the physical achievements has been the development of a long-wanted camp grounds and location for holding conferences and retreats in the securing of Loch Leven Conference Grounds near Redlands.

## X.

# RELIGIOUS EDUCATION

It is interesting to note that the rise and development of the Sunday School was contemporaneous with the beginning of the movement in America out of which has come the religious body known as Disciples of Christ. Furthermore the first Sunday School organized by Robert Raikes in Gloucester, England, occurred in the year Alexander Campbell was born, and five years before his father, Thomas, was ordained to the ministry, all of which lent to the interest of these early pioneers of the Restoration Movement, as the religious body is ofttimes called. We date our beginning as of 1809, the year the "Declaration and Address" was produced by Thomas Campbell. In this same year the Pittsburgh Sunday School Union, which was to influence the cause of religious education, was formed. Pittsburgh was close enough to the Campbell homestead to allow such a movement to be known and studied.

By 1830 the Restoration Movement, having become a separate religious group, was beginning to spread and to root itself in the Western Reserve area. Two years later the International Sunday School Union was founded and undoubtedly appealed in its program to the churches of the Disciples of Christ. Records of various states published in historical data reveal that congregations as early as 1860 showed an interest in Sunday School work. The first expression of national interest of the Brotherhood was the organization of the General Christian Sunday School Association in 1882.

The early history of the Christian Church in Northern California shows that few churches had, up to about 1870, considered the Sunday School as a valid part of their program. In the 1871 Convention held in Alameda, according to Mr. Ware who compiled in 1915 a brief history of Northen California Churches, there were only seventeen churches out of fifty reporting Sunday

School organizations. At this meeting a Sunday School Convention was authorized and officers were elected to promote it. This was voted over protests by some brethren who went so far as to say that "there is no Scripture authority for a Sunday School." The leading spirit in the movement was Hiram D. Connell who had held several important pulpits in the northern part of the state and later was minister at Riverside and Santa Ana in Southern California.

By the time work had begun in the Southland the Sunday School movement was widely accepted everywhere and as has been noted in the recounting of our first churches was an integral part of their establishment.

In the Golden Jubilee booklet published for our 1938 State Convention, Mr. Wayne Neal, regional director of the Department of Religious Education, quotes a bit of history relating to the founding of the First Christian Church of Long Beach which he said served to indicate what happened in the establishment of many of the churches of this area. "The church at Long Beach was established about 1894. Dr. Kendrick moved from Downey on account of the illness of one of his children, to what was called Willmore, a village with one drug store and two grocery stores. The first day when the grocery man, whose name was Pyrout, came to take orders, Mrs. Kendrick asked him if he knew of any members of the Christian Church and he said, 'yes, I am a member.' Mrs. Kendrick replied, 'We have always been taught, and the Scriptures teach, that we ought to break bread on the first day of the week, and to do so whether there is preaching or not.' So they met in the grocery man's house and broke bread together and continued to hold prayer meetings for some time, and then organized a Sunday School, which later became the First Christian Church of Long Beach." This is somewhat typical of the start of many of the churches mentioned in this volume.

While this is true, may we state that there is no part of church life that has seen greater changes across a given period of years than in the teaching of religion systematically in the church and its educational department, called the Sunday School. The period of transition which laid the groundwork for the religious education program, which became the Bible School Department of the American Christian Missionary Society in 1910, began about 1890. One of the outstanding developments was the nationwide Teacher Training crusade in the first decade of the twentieth century under such leaders as Herbert Moninger, culminating in the tremendous demonstration at Pittsburgh in 1909 in connection with the Centennial Celebration of the "Declaration and Address" by Thomas Campbell.

The next year the American Christian Missionary Society organized its Bible School Department, employing Marion Stevenson as its first Executive Secretary, to be followed later by such men as Robert M. Hopkins, Roy G. Ross, T. T. Swearingen, M. Owen Kellison and George Oliver Taylor. Out of this Department has come leadership in a wide gamut of educational enterprises for the church in almost every state of the Union.

Prior to 1915 there was no organized Sunday School Board in the Southern California setup. The Evangelizing Board of the Christian Missionary Society authorized a committee to promote the work of the Sunday School and in 1908, this committee asked the Board to appoint E. W. Thornton, then pastor of the First Church in Long Beach, to give full time to the Sunday School work, which he did for one year, the salary being furnished by Chas. C. Chapman of Fullerton, chairman of the Board, and C. H. Windham of Long Beach.

It was not until 1915 that the Evangelizing Board of the Missionary Society accepted a report of its Bible School Committee looking toward the employment of a Superintendent of Religious Education. New emphasis on phases of educational work brought about the selection of the standing committee. In his report for February, 1914, State Secretary M. D. Clubb mentions a very successful School of Methods such as were in vogue across the country at that time. The School enrolled more than 250 and was held in the First Christian Church in Los Angeles. Mr. Clubb observes: "It has given a new vision to many of our workers and already plans are afoot for a more definite compaign for Bible Schools than we have ever attempted."

Robert M. Hopkins, national secretary of the Department of Religious Education, was then in contact with the Committee composed of C. R. Hudson of Pomona, R. W. Blackburn of the Broadway Church, Los Angeles, C. F. Hutslar of the same church, Clark H. Marsh of Fullerton and Jesse P. McKnight of Wilshire Boulevard Church, Los Angeles. This was pursuant to an action in the early part of 1915 to be presented to the State Convention which was as follows: "The State Board recommends to the Committee on Future Work that serious consideration be given to employing a Bible School secretary or evangelist for the ensuing year." The Future Work Committee of the Convention meeting in Los Angeles in July recommended to the Convention, and it was adopted, that, "in view of an increasing demand that the Evangelizing Board (Christian Missionary Society) render more service to our Bible Schools, serious consideration be given to the employment of a field secretary who shall render such service to our Bible Schools and Christian Endeavor Societies as may be possible."

Edgar Lloyd Smith, a graduate of Drake University, was nominated by Mr. Hopkins for the position and was called to the work. The contractual relations between the National and State Boards called for Mr. Smith to serve for ten months of the first year in Southern California, and one month each in Northern California and Arizona. Southern California was to be responsible for ten months' salary and the American Christian Missionary Society for the other two months. Certain agreements were entered into regarding offerings from churches for the work, especially the Thanksgiving monies from area churches, it being stipulated that each Society was to receive fifty per cent of the special offerings within the state.

Much credit is due C. R. Hudson, chairman of the Committee, who was largely responsible for the movement which has meant much to the educational program of the churches. Mr. Hudson was then pastor of the First Christian Church of Pomona. His church was the first congregation in Southern California to employ a full-time Director of Religious Education in 1914. Mr. Hudson later became State Secretary.

Edgar Lloyd Smith rendered a pioneering service to the cause of religious education in the Southwest. The State Secretary, F. M. Rogers, in a report to his board, speaks of his beginnings as director: "Brother Smith's work has been that of a Pioneer. Even in larger schools he has had to create a demand for his goods. His reports from time to time have acquainted you with the service he is rendering and the fields he has visited." He soon made a place for himself and was kept in the position till called to become vice-president of Chapman College in 1930. One of his first statewide programs was to set up annual Training Institutes which called attention to church leaders to the value of planned training in religious education for the rank and file of teachers and department superintendents. These Institutes, a dozen or more each year for a series of years, centrally placed for attendance, became quite a feature among the churches. A tireless worker and good programmer, he led the churches for more than fifteen years into new fields of religious education.

Prior to the coming of Mr. Smith to Southern California there had been started a movement to assist students who needed help in securing college training. This was known as the Student Aid Fund. Mr. Chapman had pledged $5,000.00 to match a similar amount to be raised otherwise, which would be a sort of loan fund for those needing temporary help. The amount was never totally raised, but sufficient was accumulated to aid a number of young people. Among those who were advanced money for their college work appear the names of Clayton C. Root, Chester Wortley, Lloyd Cooper, Amanda Wing, T. R. Applebury and Neva Ritchey.

With the inauguration of the Los Angeles Christian Training School, promoted by the College Commission in 1916, money from Student Aid Fund aided in the establishment of this rather pretentious school which met for some two or three years in the First Christian Church of Los Angeles. It was believed that such a Training School, giving some college credit and also offering International Training School diplomas to graduates, would help to prepare for the coming of the new college which was in the offing.

The School met some two or three times a week during winter months and continued for two or three years, under leadership of a strong Committee and Mr. Smith. Such persons as Mrs. Lenore Harper, Mrs. J. N. Cunningham, Bromley Oxnam (now Bishop of the Methodist Church), Mrs. Ethel Johnson, Dr. W. F. Traughber, Ralph Rambo, Miss Lovejoy and Clifford A. Cole gave of their time to be instructors. It was a rather valid beginning for the California School of Christianity (now Chapman College), keeping the educational fires burning.

Mr. Smith and his Educational Committee challenged the churches and their Sunday School forces with high standards of efficiency and did a lasting type of work for the program of religious education within the state.

## *Christian Endeavor*

Before the advent of the organized Sunday School department within the state there had been for many years a well-developed State Christian Endeavor program in operation. Soon after the beginning of Christian Endeavor in 1881 in New England, we find interest in it as a youth program among our newly founded congregations in this area. Early convention programs show that Christian Endeavor was pretty well accepted as the training opportunity for Christian expression. An entire day was set apart in early State Meetings of the churches for discussion of Christian Endeavor themes. There was an early state organization intended to express the missionary and social trends of the church membership. The program eventually became widespread enough in its outreaches that the State Society in convention assembled in 1915 made it a constitutional requirement that the C. E. Superintendent become a member of the Evangelizing Board.

Examples of its organized interest were expressed in such programs as the underwriting of the tuition in the School of Missions in Indianapolis of one of its members from Santa Ana, Miss Myrtle Wilson, who became a missionary to the Philippines and served for many years with her husband, Frank Stipp, whom she met at the Missions School. The Myrtle Wilson Stipp Fund was an annual offering of Endeavorers from Southern California.

Endeavorers also maintained for a decade or more a mission on South Los Angeles Street, known as Christ's Mission for Men. In the year 1914-15, for example, 43 out of 62 societies helped support the mission. That particular year it was reported that "4480 men had asked for prayer, 82 made the Good Confession, 30 were baptized, 2509 meals were served to the down and out, 378 pieces of clothing were distributed, 240 were aided in securing work, 700 were fed on Thanksgiving Day." The societies gave to the work that year $2,878.00; $1,380.00 was spent for rent and $1,454.00 for all other expenses. The work was closed about 1917, however, on account of decreasing financial support and internal difficulties among the staff.

Endeavors also supported an institutional work at the Naomi Church, Los Angeles, at 21st and Naomi. This had been one of the strong congregations, but racial changes, without ability to integrate, brought the church to the position in which Institutional Social Service work seemed the hopeful program. The resignation of the pastor, J. Ellsworth Coombs, who had been the prime mover in the program, forced the church to close its doors and the C. E. societies to cease the institutional program. Christian Endeavor itself was beginning to lose its former enthusiasm. The endeavor viewpoints of the societies in the Disciples Churches were not willing to take on the coloring of the new developments within the interdenominational statewide organization which had swerved generally to the extreme fundamentalist, premillennialist, ultra-evangelistic position. In its heyday Christian Endeavor secured the loyal and sacrificial service as a state organization of such leaders as Grover Gearhart, Richard W. Blackburn, Ray Horton, Walter A. Adamson, Leon V. Shaw, Ellen Dickinson, Lela Holland and scores of others who have been well-known leaders within the church.

When Mr. Smith came to the superintendency of the Sunday School Department, Christian Endeavor had functioning organizations in both North and South California. In 1921 George F. Tinsley was chosen to direct the young people's work of both areas. After a year it seemed best to divide the work and Mr. Wayne A. Neal was elected to be Superintendent of Christian

Endeavor in the South and in 1924 he became Young People's Director for the South Pacific Area, including Arizona and Southern California, under the United Christian Missionary Society which by agreement had been given direction of the program of Christian Education. Mr. Neal in the Golden Jubilee booklet says: "The state gave over the full line of approach to Endeavor Societies with income with which to carry on the work. Thus was begun the forward-looking program correlating the Endeavor and Bible School work. In 1929, therefore, the South Pacific Area had two field workers, the general director in the person of Edgar Lloyd Smith, and the Young People's Director in the person of Wayne A. Neal." In August of 1930, Mr. Smith became vice-president of Chapman College and Mr. Neal was selected to direct the two departments which were later united, forming the Board of Religious Education.

Mr. Neal remained in this position until August, 1938, becoming known throughout the area as a dynamic and forward-looking leader of youth and developer of educational programs. He proved to be one of the most dynamic directors among the leaders of various states. Succeeding him in the order named were Clifford A. Cole, Willard F. Learned, Kenneth L. Holst, Perry S. Morris, Rival J. Hawkins and Esper Dean Canady.

### *Department of Religious Education*

Until 1940 the Department of Religious Education was supported and directed by the U.C.M.S. through its National Department. A growing feeling that all state work ought to be integrated into one over-all organization led to the agreement whereby the Educational Department of the work in the area became a function of the State Missionary Society in which its secretary was responsible to the Society and its Secretary. The national office since the amalgamation has supported the department on a fifty-fifty basis and has been free to direct the functional phases of the work subject to the approval of the state organization. The subsequent employment of a Children's Worker for full time and of a Youth Worker was and is on the basis of financial assistance and functional direction. However, they are directly responsible to the head of the department and finally to the State Board. Southern California was the first State organization to completely unify its entire program of educational and missionary endeavors. The plan has seemed to work efficiently and with highest accord. Many states have since adopted and one or two have even improved upon this unified approach to state work.

One of the outstanding features of the Department's activities has been its emphasis on youth, illustrated by its large and well-supported youth camps and conferences to which come annually hundreds of young people for inspiration, training and dedication. Children's work has taken on in recent years a most successful program of education and participation. Youth leaders employed by the Society have included Ronald M. Lemmex, Edgar F. Weaklend and Wm. R. Terbeck. Miss Leta Egan, who died suddenly while in office, and Mrs. Ada Harsin have developed the children's area of educational leadership. While, up to the time of the employing of specially trained personnel in these areas, there was activity in the two fields either under supervision of the Secretary of the Department of Religious Education or especially appointed committees, it is only in recent years that they have become phases of major emphasis and concern.

## XI.

# WOMEN'S WORK

### *Christian Women's Fellowship*

No MORE SIGNIFICANT transformation has been wrought than that pertaining to women's place and work in the church over a period covered by this brief history of the Disciples of Christ in Southern California. The beginning period of this history was contemporaneous with the first national organization of women in the denomination, which was approved at the International Convention meeting in 1874 at Cincinnati, Ohio.

In Northern California, where work was started a quarter of a century earlier, there were many barriers to be broken down. Fortunately Southern California escaped much of the controversy and debate over the place of women in the life of the church which characterized the history of many other states. The two aphorisms which were the watchword of the early Disciple ministers and evangelists, "Where the Bible speaks, we speak and where the Bible is silent, we are silent"; "In matters of faith and terms of communion, nothing is to be required which is not found in the Word of God either in expressed words or approved precedent," were easily applied in our plea for Christian unity among the denominations, but when it came to addressing them to a question of internal policy among ourselves, then they arose all along our historical pathway as specters to discomfort us, to obstruct our vision and to impede our progress. The right of women to speak in the churches and to equal place in the religious world, where God had expected them to serve, were all tried out by these aphorisms and by the customs and practices of the age and locality, and adhered to by many of the preachers and churches in regard to women speaking or even praying in public assemblies. The matter became a live issue among the Northern California brethren and sisters.

In the state of Texas as late as 1884, Dr. Colby Hall mentions the first recorded effort toward any organization of the women at the state meeting held that year at Bryan.

> "Brother Dimmitt offered a resolution requesting the ladies of the churches to organize themselves into local groups in aid of State Missions. At once the atmosphere became 'blue,' the clouds rolled heavily, lightnings flashed and thunders cannonaded. C. M. Wilmeth was the center of it all. Eloquently and pathetically he pointed out the breakers ahead. As soon as he could get the floor Brother Dimmitt quieted the storm by withdrawing the motion."

Soon after the forming of the national C.W.B.M. in 1874 at Cincinnati there appeared a long editorial in a Kentucky paper, the *Apostolic Guide,* written by a minister, who was evidently from Kentucky, on "A Woman's Missionary Society." This editorial exhorted women to turn their attention to dress reform and to caring for their homes. The article went on to say, "Just imagine a procession of sisters, dressed in modern styles, marching into Lexington to the yearly meeting, carrying banners inscribed 'Woman's Missionary Society.' "

But in spite of sarcasm and opposition the organized women's work made its way rapidly into the life of the church in almost every state.

Our work in Southern California came into the picture too late to enjoy this favorite indoor sport in that particular field. While women's missionary endeavors and organization began in a small way, they proceeded without interferences, such as mentioned above. The first organization of an auxiliary to the National Christian Women's Board of Missions was effected in December, 1883, at the Temple Street Church, Los Angeles, by Mrs. Joseph King, later National Superintendent of Children's Work. Soon thereafter other societies were founded at Riverside, Pasadena, Pomona, Santa Ana and San Diego. In one of the first State Conventions of churches, held at Riverside in September, 1891, these and other societies were formed into a state organization of the Christian Woman's Board of Missions. At that time there were nine groups in the area.

From the organization in 1891 until the present time, 1958, there have served some outstanding women as State Secretaries, many of them rendering a most sacrificial ministry for the church and its women. They are

| | |
|---|---|
| Miss Orrie M. Coons | 1891-1894 |
| Miss Ada B. Lobingier | 1894-1896 |
| Mrs. O. M. Poindexter | 1896-1898 |
| Mrs. R. L. Brown | 1898-1900 |
| Mrs. W. R. Harper | 1900-1912 |
| Mrs. G. M. Anderson | 1912-1919 |
| Mrs. Alice E. Jackson | 1919-1921 |
| Miss Mary Kilgore | 1921-1922 |
| Miss Mabelle B. Metcalf | 1922-1923 |
| Miss Lulu Ethel Garton | 1923-1931 |
| Mrs. Mattie B. Adamson | 1931-1934 |
| Miss Allena Grafton | 1934-1955 |
| Mrs. H. R. Shaffer | 1955- |

Some of the most capable and consecrated women of the churches have through the years, as presidents, directed the administration of the State Boards selected to promote and direct the Women's Work. Among them are Mesdames Sarah J. Allen, J. W. Fulton, A. C. Smither, Grant K. Lewis, Reba B. Smith, Ella P. McConnell, Annie Paul Cason, W. H. Bagby, Cora B. Darsie, Arthur Musselman, H. M. Horn, John L. Thompson, J. F. Dodds, D. D. Kimberlin, Brown Funk, R. C. Logan, Lester Smith, D. F. Jorgensen, C. L. Voelker, Luella Bridenstine, Roy R. Scantland, R. W. Robertson, H. G. Wilkes and George Darsie.

Without doubt the most influential and successful instrument in indoctrinating and giving life to the missionary cause among the churches has been the Women's Missionary Society, known by various appellation as it has advanced and enlarged its program. The organizations in local churches for years were known as the Christian Woman's Board of Missions, or the Auxiliary to the C.W.B.M. Later the name was changed to The Woman's

Council and finally to The Christian Women's Fellowship, which covers in its meaning a wider gamut of activities and responsibilities.

In the field of missionary support the women of the churches through the Women's Fellowships have given money in amounts equal to the giving of the churches, as such, besides having their part in the latter offerings. For example, in 1957-58 the Christian Churches of Southern California, exclusive of Sunday School offerings, contributed $127,311.11 to their outreach program, while the Christian Women's Fellowships, composed of about ten thousand women, gave $129,282.44. This gives further evidence of the vital place the organized women's life holds within the corporate strength of the churches. Moreover, the goal of giving has been recently expanded to include all agencies participating in Unified Promotion, instead of the one agency, the United Christian Missionary Society. The women are never content with their present achievements.

It is noteworthy that in recent years an increasing number of women are being chosen to places in the church formerly held only by men. A widespread study is being made of the place of women in all areas of Christian service. Several congregations in the area have elected women to the eldership. In 1958 a woman, for the first time, was chosen to the presidency of the Christian Missionary Society of Southern California. Women are in several churches acting with great credit as chairmen of local church boards. More definite study is being made of the place of women in the ministry. The organized life of the womanhood of the church gives opportunity to face the expanding program of the church in the light of the prerogatives afforded her in other corporate community life. The church has moved slowly, but nevertheless, when it comes to organized women's activities, is on the move, as well she ought to be.

### *Other State Women's Organizations*

Soon after the founding of the Massie Home, later called the California Christian Home, there was organized the State Ladies Aid Society, whose chief purpose was to secure from local church

Aid Societies a commitment to the support of the Home. However, earlier than the founding of the Home there evidently had been a sort of Ladies Aid state-wide grouping, for convention programs contained a record of a place in the sessions for the stressing of the work of this interesting department of church life.

By 1917, there was a functioning organization which held an entire afternoon session of the Convention year after year, with some of the best speakers of the state presenting the place of women in the church life, speaking on such subjects as "Reigning Womanhood," "Woman's Response to the Call of Christ," and "Relation of the Ladies Aid to the Home Field." A place on the Convention program was given this Society until it gave place to the wider work of the Christian Women's Missionary Society in the late forties.

The State Ladies Aid Society collected reports from the various local societies, urged support of California Christian Home and handled and forwarded any funds for the Home sent to the treasurer of the Society. It also promoted offerings to Ministerial Relief in its early history. Every year the Aid Societies, under sponsorship of their State Society, held a picnic on the grounds of the Home, usually attended by hundreds of interested women and a few men. It had the leadership of some excellent women throughout its long period of service.

For several years there functioned an area-wide organization known as the Missionary Social Union. It grew out of desire on the part of a good many persons to assist in the training of two of the daughters of the former minister of the Japanese Christian Church in Los Angeles, Teizo Kawai, who with his wife and other children had returned to Japan. He served the great Fukushima Church on his return. The girls had been raised in Los Angeles and it was thought best to have them complete their college work in America.

Mrs. Royal J. Dye and others formed the Missionary Social Union to help undergird this and some other projects. In the late twenties the Union held quarterly meetings in various churches with large attendance and much interest. The Kawai daughters were supported at Phillips and at Drake Universities. One of them later became head of the Home Economics Department of the Margaret K. Long School and the other the head of the Music Department of a large Baptist School. Upon the completion of the college work of the Kawai sisters, the Union ceased to function.

## XII.

## ORGANIZED LAYMEN'S WORK

We have no record of the original effort to commit the laymen of Southern California to any form of organization among the men of the churches. However, there are statements in minutes of early Conventions and in records of local churches which reveal a desire on the part of men to have something to unite them in a common cause which would employ their talents and their corporate interest in the Kingdom of God. Quite a number of competent and dedicated laymen were in places of leadership in the organized state work in various departments who manifested great consecration to the church and who constituted the strength of financial undergirding of the educational and missionary life of the churches.

We recall that a former pastor of the Pomona First Church, who was at the time interim State Secretary, had become a leader in urging that laymen group themselves in local churches and by groups of churches to strengthen the statewide work of the Disciples of Christ. He was R. P. Shepherd. At the Centennial Convention at Pittsburgh in 1909 he presided at the session devoted to Men's Bible Classes, which at that time were beginning to be outstanding features of a good many church schools. It was at this same Convention that the new national organization to be known as the Brotherhood of the Disciples of Christ was launched and held its first great assembly of thousands of men. R. A. Long, lumber king of Kansas City, had been chosen as president and P. C. MacFarlane of California was secretary. Mr. MacFarlane was a minister, a versatile writer and a thrilling public speaker. In an address delivered at this Convention he declared, "Southern California, the great Southwest, the mountain plateaus, the Mississippi Valley—everywhere the men are rallying at the call of Brotherhood to higher standards of efficiency." E. E. Elliott, a railroad official, was chosen as assistant secretary and the offices of the Brotherhood were to be located in Kansas City, Missouri. Both Mr. MacFarlane during his incumbency and later Mr. Elliott as his successor went far and wide among Christian Churches urging the dedication of laymen to the tasks of the church. However, the support of the laymen's organization was not what it was hoped it might be, the disturbing World War drew attention from this project, and the movement ceased to exist as a program of the men of the churches. However, its influence led the ministers and laymen across the country to face the responsibility of enlisting men more generally in the support of both the local congregation and the agencies of the world-wide church.

The decade between 1915 and 1925 witnessed the phenomenon of large Men's Bible Classes. Mr. W. C. Pearce, one of the great laymen of the Disciples, had been for some time the Adult Superintendent of the International Sunday School Association. He had led in the organization of men's classes in all denominations. There was wide interest among men of the Christian Churches. In Southern California a large majority of the churches of the communion had in their Sunday Schools organized men's classes. One of the outstanding classes in the country was the Taubman's Men's Bible Class of the First Church in Long Beach which for years met in a downtown theater and frequently had an attendance of more than 2,000 men. Another was in Pomona, numbering some 400 men. The First Christian Church of Santa Ana had a group numbering more than 100 for years. Throughout the area men's classes received promotion and were lively instruments in the life of the churches for the building of the stability and strength of the congregations.

The 1917 State Convention provided a session in one of its main assemblies known as Laymen's Session. In the early tweties men's banquets became a feature of the annual state convention. From these various gatherings there developed an urge to have a statewide organization of men. A tentative organization was formed, called the Men's Brotherhood, which was affiliated with the State Interdenominational Brotherhood. A few strong leaders from various churches saw in it an opportunity to organize the men of the Christian Churches and Churches of Christ into quite a formidable instrument to function in the field of reform.

In his report to the State Convention in 1926, State Secretary Evans recorded that "two conferences had been held with representatives of laymen looking toward the organization of a Brotherhood or a Department of Men in the churches of our communion. It is thought that the men should have more prominence in the State Convention, in the editing of the *Messenger,* and otherwise." It happened that the groups already established, which formed the tentative organization of men, were influenced by some of the more vocal leaders to not commit the Brotherhood too definitely to the co-operative forces of the state or to the State Board of the Missionary Society.

However, in the following March, 1927, there came a proposal from the Brotherhood that a convention of laymen be held and that a Department of Men's Work be started. The Committee of laymen reporting to the State Board at that time stated: "Your Committee feels that the time has come when we as a Brotherhood should take a real forward step, and to that end we suggest that the Brotherhood ask the State Board to create a new Department to be known as the Men's Department, taking the necessary steps so that at the coming State Convention this may be consummated. The full-time secretary of this Department to be employed by the whole state, but the choice of the man rest in the Executive Committee of our organized work." It is our presumption that this meant the Executive Committee of the Men's Brotherhood. Whether this was the case or not, subsequent developments and our memory of discussions lead us to that conclusion.

The State Board guaranteed its co-operation in every reasonable way and, as far as the organization of a Men's Department was concerned, recommended favorable action by the Convention. It also voted to offer office space until the Convention met. The minutes of the State Board of the following March reveal that there had been expressed a fear by some of the Brotherhood leaders that the State Board might have too definite a hold on the work of the Men's Brotherhood based on the following action taken by said

Board: "If the Brotherhood is written into the general budget of the State Society, persons employed would be elected by the Board of Directors and directed by the State Secretary." This was not at all satisfactory to some of the Brotherhood leaders. After considerable debate a compromise was agreed upon which provided that Brotherhood funds were not to be carried in the general funds of the Society.

In 1931 the officers and leaders of the Brotherhood, many of whom were from the so-called Independent churches, "asked to discontinue a Brotherhood organization formerly considered as the State Group, and that all work handled by it should thereafter be handled by the Los Angeles Christian Church Brotherhood." Thereafter, with the majority of the officers, or at least the more vocal members, being affiliated with the non-co-operative group of churches, it never was possible for the organization to become a supporting group within the organized life of the co-operating churches. An effort was made to join in a program of evangelism with the State Society but it proved unsuccessful because the principal leaders demanded a certain type of evangelist and a too-well-defined supervision of the work of those who might be called as evangelists. Some meetings were held under supervision of a joint committee, but the campaign didn't last for long.

The Los Angeles Christian Church Brotherhood assisted the Interdenominational Christian Men's Union in a clean-up campaign in the political life of Los Angeles which resulted in the election of John C. Porter to the office of mayor. Mr. Porter was a member of the Christian Church and had been and continued to be a rather dynamic leader in the Los Angeles Christian Church Brotherhood. His family had come to California in 1883 and located at Artesia. His father had been a lay preacher and had a good deal to do with the establishment of a number of churches in Southern California.

The Brotherhood through the years and up to the present time has continued to meet quarterly in various churches, alternating between co-operative and independent, for fellowship, a banquet, and a program consisting of music, addresses and reports of the attendance at said meetings. Speakers have been chosen in such a manner as to seemingly represent both wings of the church, and often the non-instrumental-music branch of the Churches of Christ, as well as some representing other communions outside the Brotherhood affiliation. The leaning of the Brotherhood has been very obviously toward the right wing of the participating churches. It has no direct affiliation with or relationship to the laymen's organization of the Disciples of Christ.

The development of laymen's work in a number of states in the middle thirties, principally the Laymen's League of Texas and some adjoining states, and the growing consciousness that something more efficient and far-reaching should be done toward the harnessing of men to the work of the local churches, determined some of the more forward-looking ministers and laymen to plan a statewide organization among the men of the churches. It was the thought of these men that such an organization as a laymen's department should be within the framework of the State Society. It was hoped that such a move might be made without it seeming to be an effort to subvert or to contend with the existing Brotherhood. After careful consideration by the State Board it was finally agreed, in 1947, to develop The Laymen's League of Southern California.

In the meantime, a national movement to establish a laymen's movement had been consummated at the International Convention, meeting in October, 1944, in Columbus, Ohio. This was called the Department of Men's Work of the United Christian Missionary Society, but later, to conform with the designation of women's and youth work, the Department was called the Christian Men's Fellowship. The Southern California organization also in due time changed its name to the Christian Men's Fellowship. There is no need here to discuss the organizational set-up or to enlarge upon the need of an undergirding of the church with the manhood available to do the work of building the Kingdom. The importance of able leadership and perseverance of both men and women is too obvious to us all. The motto of the original Brotherhood Movement of the early part of the century is still valid, we suppose, "A Man's Work in a Man's Way."

In January, 1947, Julian Stuart, then pastor of the First Christian Church of San Bernardino, was called by the State Society, upon recommendation of the Laymen's League, to become the Director of a joint Department of Evangelism and Laymen's Work. He did a valuable basic job of promoting the Laymen's Work and of organizing local leagues in many of the churches. His spirit and administrative ability succeeded in giving the laymen's activities a good start. His success led the National Office of Unified Promotion to seek his service and he was persuaded to accept the overture to become one of its secretaries.

Milton O. Aney, who had been president of the Los Angeles Christian Church Brotherhood and afterward of the State Laymen's League was asked to give part time to laymen's work. His regular employment permitted him to give some time to this field of endeavor. His familiarity with Brotherhood activities and his position as chairman of the laymen's committee of the State Society fitted him so far as acquaintance with men's work was concerned for the position. He was instrumental in strengthening the work both in numbers of local organizations and in their zeal for the welfare of the church. Without fostering any antagonism to the older grouping of laymen, he developed a growing recognition of the Christian Men's Fellowship. When Mr. Aney left the work in 1956 the department was able to support itself and has become an integral part of the co-operative life of the communion. He was supported by a strong group of men on the Commission. One of the leaders, Mr. Wilbur E. Tunison, had been chosen as National Chairman of Men's Work, just a short time before his death in 1957.

John O. Hedwall became the Director in the summer of 1956 and carried the work in addition to his assignment as Director of Evangelism. Mr. Hedwall was well equipped for the task both as to temperament and training so as to give dynamic leadership to the program of men's work and, despite the difficulties of competition and of inspiring the church men to support the outreach program of the Christian Church, Mr. Hedwall gave strength and prestige to the Christian Men's fellowship. Upon his resignation in the fall of 1958, he was succeeded by Tom Green, a layman from the Rivera Christian Church.

## XIII.

# STATE PAPERS

The Missionary Society of almost every state where there is even the smallest constituency has published its state paper. Only in one or two instances have their publication been self-supporting. They have been a service to the churches as instruments of information and their subsidy a promotional expenditure in the minds of the various state societies. A good deal of ingenuity has been displayed in their publication and distribution. Various schemes have been used to get subscriptions, but the cost and the difficulty of keeping them up-to-date when office help was unavailable largely because of small budgets, seemed to make it best to get as wide a circulation as possible without adding to overhead expenses. Therefore mailings have been of wider distribution than actual subscriptions in many cases.

The history of church newspapers in some states is a story in itself. For instance, in Northern California even before there was a valid organization of cooperating churches, there were published at various times for distribution among churches of the area the following papers: *Western Evangelist; The Christian Teacher; The California Christian; The Pacific Christian News; The Truth; Christian Herald; Pacific Christian; The Christian Church News,* and finally by the State Society itself, *The Christian Messenger,* which is still the State paper of Northern California.

In 1918, pursuant to the suggestion of the State Secretary of the north part of the state, George W. Brewster, *The Christian Messenger* became the *All-California Christian Messenger* and for some eighteen years was the state paper of both the north and south Christian churches, jointly edited and jointly subsidized. The *Messenger* was well printed, with a very acceptable format, contained from sixteen to thirty-two pages and published news and promotional material from and for all departments and sectors of work pertaining to the Disciples of Christ within the state. It was not widely disseminated among the church members of Southern California and for the expense involved it was decided in 1935 to issue a new news organ which was called *The Unified Informer*. For some four years the sheet was mimeographed and sent to all agencies, both state and national, and as a news medium reached pastors, Sunday School leaders, officers of Missionary Societies and youth organizations. It was issued once a month and on occasions twice monthly. The distribution finally totaled about 1,000. In the fall of 1939 it was decided to print the *Informer* and it was entered with the Post Office for second class mailing. The materials used and the format of the paper drew the attention of the churches and soon the subscriptions began to increase until they totaled some 6,500, an average of one to approximately every three families of cooperating churches. Its influence justified the belief that it was and is an indispensable aid to both the informational and promotional needs of the churches and their members who secure the paper. While subscriptions never underwrote the cost, it is evident from surveys made that there are few types of investments of budgetary monies that bring greater returns than in the state paper.

The editorial staff has been composed of the heads of all departments of the State Offices, together with the representatives of other agencies of the brotherhood serving Southern California Churches. Since the Missionary Society participates fully in Unified Promotion, the programs of National boards have been a vital part of the promotional materials regularly carried in the pages of *The Unified Informer*.

## XIV.

# THE CALIFORNIA CHRISTIAN HOME

In the 1914 State Convention held in Long Beach the matter of the founding of a Home for orphan children was discussed and considerable interest was manifested, sufficient to inspire a resolution approving the idea. Mr. James H. Mohorter, General Secretary of the National Benevolent Association of St. Louis, Missouri, was a guest of the Convention and spoke favorably on the issue. In September, 1915, a statement was read before the regular meeting of the State Evangelizing Board by its secretary setting forth a proposition made by L. J. Massie of Long Beach to give to the National Benevolent Association a certain property in Long Beach for the establishment of a Children's Home. The proposal was adopted by the National Association provided the churches of the area assume the support of such an undertaking. The Evangelizing Board in December of that year approved the offer, voting that there be founded "A Home for Orphan Children." John C. Hay, a well-known leader and minister, was employed to be the field man for the Home.

It was soon revealed that the laws of California provided so well for the care of orphan children that it seemed more advisable to think of establishing a Home for the Aged. When all factors were duly considered it was decided, with the approval of Mr. Massie, that the property should be used as a Home for older Disciples of Christ who needed the care an established Christian Home could offer.

The Home was opened for service on May 16, 1916, on Temple Street, Long Beach, and its twelve rooms were soon filled to capacity; four more rooms were added, and two rooms for men were fitted up in the barn. For eleven years the guests of the Home, called The Massie Home, were residents in the Long Beach quarters, which were totally inadequate to take care of the scores of applicants who wished admittance. The churches manifested a keen interest in the older members of the church who dwelt together under the loving care of those who ministered to them. Groups from most of the churches made frequent visits carrying gifts and donations to the Home.

The following resolution was adopted by the 1916 State Convention showing the attitude of the churches represented in the Assembly: "We praise our Heavenly Father from whom all holy purposes proceed for having put it into the hearts of Mr. and Mrs. L. J. Massie to present to our National Benevolent Association the beautiful and valuable property on the slopes of Signal Hill in Long Beach, as a Home for our aged brothers and sisters in Christ. We pray that the sacred ministry of the whole institution may be to them an everlasting joy here and hereafter. To all who have aided in furnishing the Home and supplying its needs, we express our sincere thanks. We pledge our hearty support to that noble organization, the National Benevolent Association, in its efforts to care for the orphans, the widows and the aged. Brother John C. Hay should be cordially received by our churches as he comes to represent the cause of the Massie Home for the Aged."

The first Board of Directors was selected by the Convention, made up of well-known leaders from various sections of the state and from Arizona: L. J. Massie, Long Beach; W. J. Morrison, Long Beach; E. J. Curry, Los Angeles; Melvin Welty, Los Angeles; Chas. C. Chapman, Fullerton; Charles Bourlier, Pomona; Mrs. F. M. Rogers, Long Beach; W. E. Crabtree, San Diego; Mrs. Nettie Borke, Long Beach; Mrs. H. L. Pillsbury, Long Beach; Mrs. S. J. Chapman, Los Angeles; Mrs. Olah Hallam, Los Angeles; George W. Brewster, Jr., San Francisco; Ellis Purlee, Sacramento; and R. E. Dunlap, Phoenix, Arizona.

The Home has always been recognized by the program committee of the State Convention and given an hour for its program which usually was unique and participated in by guests of the Home. In the first annual meeting held in 1917 "the entire company of old people from the Massie Home occupied seats on the platform during the annual meeting of the Board of Directors of the California Christian Home. The report of Mrs. F. M. Rogers, secretary of the Board, showed the past year to have been a prosperous one, the Home filled to capacity and the Board facing the problem of enlargement." Mrs. Rogers rendered a long and valuable service to the Home, remaining as its general manager for 32 years until her retirement, and later became a guest of the Home. The 1919 minutes of the Convention mention the contributions made by the churches and individuals and state that "most of the gifts, donations and contributions have been secured through the personal efforts of Mrs. F. M. Rogers, who has served the local board as secretary since the opening of the Home, and as a special representative of the National Benevolent Association during the past year."

The discovery of oil on Signal Hill and the development of the field to the extent that it approached the property of the Home, together with the inadequate buildings, led to the search for a larger and more ideally located site for an enlarged institution. For months a special committee was busy in looking over tracts in various communities and finally settled on land in San Gabriel, on Mission Road. Under the leadership of J. H. Mohorter of the N.B.A., F. M. Rogers and L. J. Massie, assisted by C. O. Hawley of the U.C.M.S., funds were raised for the first unit of a new Home, both for buildings and furnishings. The new buildings were opened for occupancy in May, 1927. Immediately these buildings were filled to capacity with guests from the churches of the area served by the facility. The name was changed to California Christian Home and was available, under well-established provisions, to aged members of the Christian Churches of California, Arizona and Nevada.

A second building, providing sixteen rooms and nursing facilities, was completed in 1941. Another increase in service was realized with the dedication of a lovely Staff Building in 1951. An infirmary and guest building was completed in May, 1955, bringing the equipment to the place where 100 persons can be housed as guests of the Christian Churches of the Southwest.

The newer buildings have largely been erected from income from bequests which until used for buildings are invested by the National Benevolent Association, St. Louis, Missouri, in whose name the title to the property is vested.

More than four hundred persons, aged men and women of the churches of the Disciples of Christ, have made the Home their homes in its forty years of history. It has been supported more widely in the area than any other missionary or benevolent enterprise of the communion. Both those who support cooperative and independent agencies have undergirded the Home from its beginning. Ministers from most of the churches, large and small, co-operate in furnishing worship services each Sunday afternoon in the chapel of the Home. There is no more familiar or well-thought-of Christian enterprise of the brotherhood in Southern California than California Christian Home for the Aged.

Mrs. Greta Brown succeeded Mrs. Rogers as superintendent, serving until called to the secretaryship of the Women's Department of the churches of Northern California. Mr. Walter L. Myers, who had for a number of years been Field Secretary of the National Benevolent Association on the West Coast, succeeded Mrs. Brown and acted in that capacity until his retirement in 1957. Percy J. Furgeson is the present superintendent. He left a successful pastorate at San Pedro to accept the appointment, in the fall of 1958.

The Home has through the years been supported by the free-will offerings of the membership of the churches of California, Nevada and Arizona, with especial attention being given to the Christmas gifts of the churches and Sunday Schools of the brotherhood which in nearly every church are assigned to this benevolent cause. Most churches also write the Home in their annual budgets with substantial gifts. Improvements and enlargements of facilities are provided for by wills and bequests of interested individuals.

## XV.

# JAPANESE DISCIPLES

Christian work among Japanese in the Los Angeles area has been done successively under the guiding hand of three groups as the work among these oriental citizens has developed. As early as 1901 a night school for Japanese young men was conducted at the Broadway Church fostered largely by its builder and pastor, B. F. Coulter. Lessons in English and in Bible instruction were offered. The assistant pastor of the church, Lafayette Swindle, directed the work for some five years, transferring the conduct of the school to Miss Calla J. Harrison and Mrs. Ella Lee Piper. A number of these oriental people were converted and became members of the local church.

A few years later the Christian Woman's Board of Missions, led by Mrs. Reba B. Smith, state president, decided this was a legitimate and promising field for home missionary work and set about to interest the national women's society in developing a mission among the increasing Japanese population. H. H. Guy, who had been a missionary in Japan, and Miss Harrison helped to present the need and the opportunity to the national board of the C.W.B.M. which later sponsored the development of a very successful program of Christianity among these important immigrants. Dr. Guy was given charge of the early development. Meetings were held in a hall on North Main Street. In April, 1908, a Japanese Christian Church was begun with ten members under the direction of the State C.W.B.M., several of the earliest members having been converted in the Broadway Church's Sunday School.

Mrs. Smith, state president of the women's organization, took the initiative in securing through her society the establishing of a Christian Home for boys at 448 South Olive Street, in August, 1908. It was made the center of activity for both the church and a night school; however, the night school at Broadway was continued with Miss Harrison in charge until 1912. In the meantime, in 1909, a call was extended to Rev. Teizo Kawai, a native evangelist of Japan, to become the pastor of the thriving group. He served the church for a dozen years and led in the development of various types of activities to interest the Japanese families. He became prominent as the minister and the leader in the social life of the church. His family also was prominent in the work.

One of the projects of the C.W.B.M., state and national, in connection with the Centennial of the Disciples of Christ in 1909 was the building of a Memorial known as the Japanese Christian Institute, which was completed in 1914, located at 936 S. Wall Street, Los Angeles. This served as a center of activities for a decade, when, because of the removal of the majority of the Japanese population from the community to an area further south, it was found advisable to change the location of the Church and Center. The present plant of the All Peoples Church, at 822 East 20th Street, was built by the local Japanese congregation and the United Christian Missionary Society, to be the center of Japanese Christian work.

In 1923, Rev. Kojiro Unoura was called to succeed Rev. Kawai who had decided to take up evangelistic work. The former served the church faithfully for more than twenty years when with the entire Japanese population he and his family were evicted from their home and entered during the late war a concentration camp. Upon the return of the Japanese citizens he became a tireless worker in the process of rehabilitation. His effort to resettle his people near the church was not too successful and the church buildings on 20th Street no more seemed to the leaders of the U.C.M.S. and other advisors to be well situated for a growing Japanese congregation and for a center of Japanese community service. Neither did the time seem ripe for a program of complete integration.

The Director of Institutional Missions and the Secretary of the Home Missions Department of the U.C.M.S. advised the establishing of a new church near the residential community to which the Japanese population had moved after returning from their war experience. They also felt it was time and that the place was strategic in which to attempt the establishment of a completely integrated church in what had been the Japanese Church and Community Center. The All Peoples Church and Center was the result. A new Japanese Church was built with the aid of the U.C.M.S at Seventh Avenue and West Adams with Rev. Unoura as the founder and pastor of the enterprise. This church is well established, entirely self-supporting and maintains two congregations, one for Issei and the other for Nisei groups.

It might be well to state here that for a number of years the State Missionary Society maintained a Chinese mission and at its State Conventions promoted gifts of funds for its support. It finally was determined that other religious bodies were better able to carry on such work in view of the interest the Disciples maintained in the Japanese work.

## XVI.

# THE FILIPINO-AMERICAN FELLOWSHIP AND CHURCH

THE IMMIGRATION RESTRICTIONS that have applied to the coming of Orientals to the United States from countries such as China and Japan did not apply so strictly to the settling of the Filipino within the environs of the States since the Philippine Islands were under the American flag after the Spanish-American War. Hence, there came to the West Coast thousands of Filipinos, mostly young men seeking education, employment and an outlet for their ambitions. Many of them scattered to farming areas and to cities where their services would be welcomed, but particularly did they swarm into the city of Los Angeles. Most of these located in the area of "Bunker Hill" and the downtown community adjacent to Los Angeles Street. Quite a few came from the Ilocano region of the Islands where Disciple missionaries had been located since the latter part of the nineteenth century. This became known to a number of our state leaders, particularly to Dr. and Mrs. Royal J. Dye, and plans to start a Sunday School Class for Filipinos in the First Church at Eleventh and Hope Streets were made about the time of the coming of the World Sunday School Convention to Los Angeles in 1928.

There came to this Convention from the Philippines as a delegate, Sylvestre Morales, an active Christian worker in his native land and a loyal member of the Christian Church. Mrs. Dye persuaded Mr. Morales to assist in the work of the Class. He was an enthusiastic speaker and tireless worker and through the efforts of himself and others quite a sizeable group was enlisted and formed a Fellowship to work among the some 6,000 Filipinos located throughout the area. On November 31st, 1928, the State Board took the following action: "that we endorse the work of Sylvestre Morales in establishing and conducting a Filipino Fellowship in the First Christian Church of Los Angeles and that we cooperate in all ways in the evangelizing of the 6000 Filipinos in Los Angeles through the Fellowship."

The Fellowship at the First Church grew until there were about fifty young men in regular attendance and many were baptized. A call was made to Mr. and Mrs. Frank V. Stipp, who had been missionaries in the Philippine Islands among the Ilocanos, to accept the responsibility of leadership of the new project. They came from New England where they were then located and began work in June, 1929, and remained with the work for five years. In the summer of 1929 action was taken by a joint meeting of the Executive Committees of the State Board, the City Board of Evangelism, and the Filipino Fellowship, that an affiliation be effected between the State Board and the Filipino Fellowship. It was later voted to consider the Filipino work a Commission of the State Board.

Mr. Morales decided to remain in the United States to complete his college work and graduated from Chapman College in 1931. He returned to the Philippines in 1933. In April, 1930, Mr. Stipp reported that more than fifty young men were in Sunday School and that seventy were members of the First Church. He further reported that a center had been secured at First and San Pedro Streets "where band music, native songs, devotional hymns and lectures drew many from places of evil influence, and was a power for redemption and character building among homeless Filipino young men."

Later larger quarters were secured on West First Street on "Bunker Hill." This property consisted of an apartment house and four bungalows where forty or fifty young men were housed and which served as a Center. In a hall adjacent to the Center Mr. Morales began a Filipino Christian Church and served as its first pastor. Attendance at the First Christian Church at 11th and Hope Streets was transferred to this new church. Upon Mr. Morales' return to the Islands, Mr. Felix Pascua, a graduate of Chapman College, was called to the pastorate and Miss Grace Lacock, a public school teacher, was called to supervise children's work without compensation. Both these workers are still with the Filipino Church after twenty-five years. Mr. Pascua is in his second pastorate with this group.

For a time the group met at 306 Winston Street and in 1940 moved to 150 North Los Angeles Street into a well-arranged church building which a Chinese Presbyterian Church had occupied for a number of years until the building of the Union Railway Station made necessary the razing of the then existing China Town and the scattering of the Chinese people to other parts of the city.

A conference of denominational secretaries had agreed, since the Disciples had begun and carried on a quite successful work among Filipinos and since a great many of these young men had come from parts of the Philippine Islands where the Disciples had had mission work, that the other religious bodies concerned with Filipino work commit this home missions task to the Disciples. Hence, the Presbyterians leased their Chinese Church building at a nominal rental to the Disciples of Christ. Later, when the civic center development threatened the relinquishment of this property to the city, the Methodist Church offered a building at 301 N. Union Street, which had been abandoned by a Caucasian Church, at a very reasonable figure, to the Filipino Christian Church. With the assistance of the State Board and of The United Christian Missionary Society, the property was purchased and is now occupied by a growing and enthusiastic Filipino group, the Filipino Christian Church.

The State Convention of 1936 voted to ask all churches to put the Filipino-American Fellowship in their annual budgets. The work was recognized by Unified Promotion as an agency for which designated gifts could be credited to churches and individuals in annual reports.

The Filipino-American Fellowship and the Filipino Christian Church have been well received by the Filipino community and on a number of occasions have been the rallying point for much wider areas of Filipino interest than the ordinary church. Frequently the group has entertained men and women of prominence, both religiously and politically, visiting from the Philippine Islands. The church has maintained a very worthwhile social program. In recent years there has developed a greater family life than in the early years. The preponderance of single men has lessened both by marriage here and by the immigration of a number of families and of single women.

## XVII.

# THE AVALON COMMUNITY CENTER

One of the few community agencies conducted by Disciples of Christ, giving attention to the amelioration of living conditions and the moral status of our Negro citizens, is the Avalon Community Center, located at 43rd and Avalon Boulevard in Los Angeles. Early in the history of the Avalon Christian Church, its leaders, principally the pastors, Mr. and Mrs. Baxter C. Duke, started a movement to help the youth of the community to find a Christian outlet for their recreational and social needs. In 1942, Mr. and Mrs. Duke prevailed upon W.P.A., a national service agency, to assist the church in establishing a day nursery for children of working parents, a toy loan library, clubs for boys and girls, and various other activities. The results attracted the attention of the community and the Community Chest gave its endorsement and later substantial help with financial undergirding.

The Center was officially endorsed by the State Board and the Christian Churches of the area and at its first annual meeting held in December, 1942, by-laws were adopted, setting up an organization in which the local Avalon Christian Church, the Christian Churches of Southern California and the interested citizens of Los Angeles selected a Board of Directors with representation equally divided into three categories representing these three groups. The State Board acted as underwriter of resources from the Christian Churches, the Community Chest of Los Angeles began to make appropriations to its work and the Avalon Christian Church donated building and equipment and janitorial services.

George F. Elliott of St. Louis, Missouri, was called to be the director. After a brief leadership he was succeeded by Miss Carnella Jamison, National Field Worker of Missionary Organizations of the UCMS. Miss Jamison came to the Center in 1944 and remained as Director till 1958, becoming known as an outstanding leader, not only in social work but as a speaker in the churches and as a wise counselor. She was married, soon after assuming the leadership of the Center, to Anderson B. Barnes. In spite of her family duties—they are the parents of triplets—she has by her industry and leadership made the Avalon Community Center one of the outstanding service agencies among Negroes in the city of Los Angeles. She gave up the work in 1958.

In a recent report it was cited that more than 11,000 youth had enrolled in the Center's activities in one year. Classes in hand-craft, activity groups of many sorts, athletic contests and activities, daily vacation schools, summer camps, case work and many kindred activities engage the staff of workers throughout the year. The Center has been a light within the darkness of a section of the city with many problems. Its contribution to the community has been received with enthusiasm by many interested citizens. It is heartily endorsed by the Christian Churches of Southern California.

## XVIII.

# MINISTERS' FELLOWSHIP AND ASSOCIATIONS

Knowing preachers as we do and also knowing the churches for which they have been leaders through the years, we have known it would be a fruitless search to discover records of ministers' meetings. On the other hand, knowing that no group of men finds greater downright pleasure in getting together or greater profit from their contacts, we are certain that since the very earliest pioneering days till this hour there has been a well-defined ministerial association with frequent, and more often, regular meetings. The earliest record of a convention program, 1895, tells of three important sessions, including a reception at the Tabernacle, conducted by the Ministerial Association. Presumably before this time there had been an organized association among ministers of the Christian Churches.

With seventy-five per cent of the churches being within an hour's driving distance from the center and with the remainder near enough to enable any minister to come and go in a day, it is obvious that a ministers' meeting held monthly would be a popular and valuable undertaking. In fact there were a number of years when two regular stated ministers' meetings were held, one for the wider area and the other for the metropolitan district. This made possible two meetings a month for those living in the Los Angeles area. These bi-weekly sessions were a part of the experience of most of the ministers of the metropolitan section for more than a decade till the early twenties, when the latter meetings for local pastors and retired ministers were abandoned.

Peace and harmony prevailed until the national controversy, which disturbed the Disciples of Christ after the first decade of the century, became an issue among the ministers of the state. The Christian Ministers' Association unfortunately became a forum for the discussion of the questions involved in the over-all picture. The controversial matters became more and more aggravated inasmuch as several of the more conservative and controversially minded leaders became irreconcilable in what to them were convictions and doctrines of the faith. Moreover there were those who delighted in debate and discussion of such matters. Both sides found bitter antagonists ready to debate the issues, with a majority taking no part in such proceedings, hoping that something would transpire to again unite the members of the Association in fellowship and harmony. However, there had developed such a division of opinion that the group representing the dissenting brethren began to drop out and eventually formed another fellowship of ministers. The main issue seemed to most members to center around the program of support of missionary endeavor and since those who opposed the co-operative program of the communion voiced their support of independent missionaries, the group became known as Independents or more recently as "direct support" advocates.

While meetings of the Ministerial Association subsequent to the "break" have been harmonious and constructive among those who remained in the Ministerial Association it received little or no support from the advocates of those who helped develop the Restoration Association. This group gave full devotion to independent missions and to promotion of so-called fundamental theological tenets. Attempts to iron out difficulties in the earlier days of the separation brought only further recriminations from certain leaders who remained irreconcilable. It is one of the unfortunate developments among the churches and their leaders and has to all intents hopelessly divided the forces of a great brotherhood. While pleading for Christian Unity certain personalities and unfortunate circumstances have instead divided the forces of the church. It was thus that the ministers' meeting for several years became the focal point of the growing separation.

Constructively the Southern California Ministerial Association for two or more decades has been the forum where all types of spiritual and administrative questions have been discussed dispassionately and for the good of all. Many plans of mutual interest both to ministers and churches have received careful and unrestricted interest. All agencies of the communion feel free to release their programs and every church is given due consideration of its plans. In the earlier days every minister was given opportunity to report any items of interest he cared to make. Other agenda, however, seemed to require more and more time and the former interesting and often fulsome comments and reports were abandoned, probably by the will of the majority.

Before there was a college established in the area there were discussions and enactments relative to it by the ministers in their monthly meetings. Resolutions have been adopted and sent to conventions and societies; enactments on every conceivable subject have been passed; plans for bettering the status of ministers individually and collectively have been adopted, and the Christian ethic has been made more real to many. Great leaders both within the brotherhood and from other communions have been heard with delight and profit. Ministers who have made the attendance upon the monthly gatherings a matter of concern and of practice have been strengthened and blessed by them. Many have been chosen by their brethren to become officers and program builders and have taken the responsibility as a challenge to increase the usefulness and the spiritual strength of their brethren.

Seasonal and special programs have been carried out in the nature of retreats and picnics, for fellowship and inspiration. Occasionally there have been Institutes held over a period of several days to bring to the men dedicated to the presentation of good news a deepening and widening spiritual experience. Possibly the "loneliest man" in any city is the minister who can do what he can't do and who can't do what he can do. He needs the comradeship of his friends who live under the same great dedication and the Ministerial Association helps give that comradeship.

### *Ministers' Wives Organized*

For a quarter of a century or more the wives of the ministers of the state have had an organized association known as the Southern California Council of Ministers' Wives. It has brought together in both a social and an inspirational way a splendid group of women who have bonds which make a corporate organization especially helpful. In recent years the group has met on the same day their husbands met in the Ministers' Association assemblies and not infrequently there have been arranged joint meetings of the two groups. This means that from 125 to 150 or more servants of the church have concourse for the discussion of mutual problems, programs, and things of interest to those who have been set apart by the church to lead it in its tremendous impact on communities, cities and commonwealths.

The Ministers' Wives' Council holds an annual workshop at the State Convention of Christian Churches and at the same convention enjoys an especially popular and well-programmed luncheon or banquet. These convention associations as well as the regular fellowship meetings have made the group of ministers' wives a very important part of the established program of the churches of the area. Exchange of views, of information and of problems, as well as good times had by this unusual group of women, means much to each of them and to the service they render to the congregations in which they are most helpful workers and leaders.

## XIX.

# ADVENTURES IN CHURCH BUILDING

There is a significance and a fascination in connection with the beginnings of almost any new congregation of Christian worshippers that call for more than the ordinary recital of facts touching the decision of people to band themselves together as followers of Christ and to form an organization called the church. The church member who has not had the experience of pioneering in the founding of an entirely new congregation has missed something extremely romantic and inspiring in church life. The initial meetings of a group of newly acquainted Christian people, coming as they do from differing backgrounds and experiences, yet as neighbors, to form a new fellowship is a most unusual circumstance and a happy one. They may be socially inclined or not, they may be gregarious in nature or not, and happy to get together or diffident, but such is not the center of their present interest. They are believers in God, in Christ and in the church. They have a desire to promulgate the gospel of good news and they wish to grow in Christian grace and to provide for the religious life in their homes and in the community. They believe that where two or three are met in His name God is in the midst of them. They sense that there is something vital and necessary in a corporate group of adherents of the church; that only in such a group is there possibility of real Christian experience and advancement for the Kingdom of Heaven. They thank God in their soul of souls that they can found a church! There's a romance about starting a new church and there's a real Christian experience!

In the days of the early settlement of a community when there are no churches, particularly of the type or of the communion to which one has belonged or in which one is interested, the announcement that there is to be a meeting of those interested in that particular religious body was usually hailed with delight and thankfulness by those who were former members and by others who felt the need of church fellowship and of a place where they might send their children for religious education. In the beginning days of the settlement of Southern California, in the 1870's and 1880's, the great longing in many hearts was to hear preaching and to engage in "protracted meetings." Ordinarily the announcement came from a visiting minister or a former preaching elder. More frequently than not the decision to issue such an invitation was not based on a survey of the community or a knowledge of the likelihood of forming a sizeable congregation, but on the urge to do something without delay to bring Christ to the people. We may base such a conclusion on the fact that during the first two or three decades of the history of the Disciples of Christ in Southern California, there were started more than a score of congregations which failed to live through more than a very few short years.

In nearly every case the early meetings, both prior to and after organization, were held in homes, in rented buildings or in temporary quarters such as tents or easily erected tabernacles. If the membership grew to some size and strength, it was not long until a site for a church home was selected. However, there were a good many cases in which an unfortunate selection of property made it a foregone certainty that the church would eventually fail or if it persisted in continuing to function would always be a small mission church. There are instances where such congregations through later leadership were led to change their locations much to benefit of the Cause to which they had given themselves. Yet, how many churches have been throttled because some enterprising person or persons have persuaded the young and unprotected congregations to invest in or accept as gifts sites that sealed their destinies! The State Society eventually came to the position that it would not assist a church in the purchase of property situated far from the center of a populated community, on a blind street, in an unsightly neighborhood or with insufficient land to justify the erection of buildings, with enough area for landscaping.

Some churches have been given a fair start by one or more individuals conducting a casual or even a thorough survey of a community, making an appeal for funds in the neighborhood or from generous friends elsewhere, and calling together of interested citizens who were willing to respond to a reasonable presentation of the need and the likelihood of a growing church. But a more recent and a more sensible program has to do with planning and surveys which have taken into consideration other religious bodies and their present status in the community together with their intentions for the immediate future. This also has regard for the proximity to any existing church of the communion. Such an approach in the founding of new churches is in what is known as the field of comity, which means simply manifesting good will and friendly consideration of others. Although the exercise of comity relations carries no legal weight, usually a sort of "gentlemen's agreement," there are those among the churches who infer that such co-operation is contrary to the freedom of our Plea and who are critical of the State Society for being a member of the Comity Committee of the Council of Protestant Churches. It is only in recent years that full representation has been practiced by the Disciples of Christ in the Survey and Planning Commission of the co-operating bodies. Participation has prevented undue competition in given communities, it has assured in nearly every case that the new congregation will, for a number of years at least, have full sway in establishing a community church in the most acceptable meaning of the term, and it enables the new congregation to choose the most suitable site it can afford to own. Moreover, it better assures the perpetuity of the church. Since about 1935 the Disciples of Christ have proceeded along this general line in the establishment of new congregations.

### *In Southern California*

We think it might be of interest to set forth the story of the growth of the churches across a period of some eighty years. We shall herein name the congregations that have persisted and served the Kingdom till this time. Later we will name the congregations which have been organized and have fallen by the way, for various and sundry reasons, since they represent a side of the story that reveals history itself, its good days and its unhappy ones.

The churches still serving this generation we have divided into definite groupings, except in the first category into periods of decades, for the sake of comparison of eras of growth. In a few instances some are named which no longer exist, except as a part of other churches with which they united, for various reasons. At least they did not entirely lose identity.

### *From 1869 to 1900*

In the first list we cover a period from the beginnings in the 1870's to the turn of the century, particularly because it is a period of pioneering. In this category we shall also state the exact year in which each church was established. We might term this era the period of the pioneers.

Downey, 1869; San Bernardino, 1872; Los Angeles First, 1874; San Luis Rey (now Oceanside), 1875; Santa Ana First, 1881; Orange, 1883; Artesia, 1883; Pomona First, 1883; Santa Maria, 1884; Pasadena Central, 1884; Riverside, 1885; San Diego Central, 1886; Azusa, 1888; Hollywood (now Hollywood-Beverly), 1888; Santa Barbara, 1888; Paso Robles, 1888; Escondido, 1889; Bakersfield First, 1891; Los Angeles Central, 1891; Ontario, 1891; Los Angeles Lincoln Heights, 1892; Corona, 1892; Long Beach First, 1894; Anaheim, 1894; Burbank First, 1894; Covina, 1894; Glendora, 1895; Ventura, 1895; Whittier First, 1895; Los Angeles Broadway (now Pico-Arlington), 1896; Santa Paula, 1898; and Santa Monica First, 1899. In all there were organized in this period of thirty years thirty-two churches which have survived to this day.

### *The First Decade of the Century*

From 1900 to 1910, there was founded another group of thirty-one congregations. Two of them no longer exist but were joined with other churches. The list includes Alhambra; Los Angeles Birch Street (now East 28th Street); Cypress Park; Highland

Park; Pico Heights (now joined with Arlington Avenue to form Pico-Arlington); Los Angeles Wilshire; Los Angeles Hollenbeck Heights, whose building is now used by a Mexican Church of Christ; Los Angeles University; Los Angeles Magnolia Avenue which united with First Church in 1935, which in turn united with Wilshire Boulevard Church; El Monte (El Monte did have an organization formed in 1883, but it lasted only a few years); Los Angeles Figueroa Boulevard (now called Crenshaw Boulevard Church); Fullerton First; Glendale Central; Hemet; Holtville; Japanese in Los Angeles; Monrovia; Ocean Park; Arlington; San Luis Obispo; South Pasadena; West Los Angeles; Los Angeles Alvarado; Elsinore; Huntington Beach; Redlands First; Rialto.

This was a period of quite rapid growth. Several of the congregations established during the period were sponsored and aided by the new State Missionary Society which itself came into corporate existence during this period, in 1904.

### *1910 Through 1920*

From 1910 to 1920 only fifteen congregations were begun whose service extends to the present time. It was an era when the growth of Southern California was affected by times of depression and by the first World War. The churches organized during this decade included Beaumont; Brawley; Brea; Los Angeles Community (which later disbanded to form the Eastmont and Bella Vista churches); Long Beach East Side; El Centro; Inglewood First; Los Angeles South Park, whose members formed the nucleus of McCarty Memorial Church, Los Angeles; Pasadena Bethany; East San Diego; San Dimas; Van Nuys; Los Angeles Vermont Square; La Habra; Los Angeles Western Avenue.

### *The Prosperous Twenties*

The postwar days of the twenties saw a rapid development of the work of the Disciples of Christ in Southern California. Both those who represented the co-operative efforts of the brotherhood and the group who by this time had formed a separate front and who have been called Independents were active in evangelism and in the founding of new congregations. These years were years of rapid growth and expansion in all sections of the area and it was a time of financial prosperity.

The following churches were established from 1920 to 1930: Baldwin Park; Bellflower; Coachella; Eagle Rock; Gloria Gardens (which is now Hollydale); Los Angeles Hooper Avenue (now known as Cosmopolitan); Huntington Park; Los Angeles Monroe Street; North Hollywood; North Long Beach; Bell; Redlands State Street; San Diego El Cerritos (later forming Vista La Mesa); San Pedro; Santa Ana Orange Avenue; Los Angeles South Broadway; Taft; Torrance; Victorville; Wilmington; Compton First; Culver City; Fellows; Maricopa; Los Angeles Florence Avenue; Inglewood Heights; Lawndale; Montebello; San Bernardino Central; San Fernando; Bell Gardens; Lynwood.

### *The Years of Depression*

1930 to 1940 found the country in another era of financial depression and the churches and missionary organization were hard hit by both reverses and lack of means to develop a program of either strengthening the existing congregations or of establishing new churches. Only about a dozen congregations came into existence during the period. They were Los Angeles Avalon; Tujunga; Los Angeles Griffith Park; Los Angeles House of Prayer (now Eastmont); Los Angeles McCarty Memorial; Tarzana; Long Beach West Side; Los Angeles Filipino; South Santa Ana; Alvarado and Towne Avenue in Pomona.

### *1940 to 1950*

The next period found the country in another World War and in an attempt to recover from a rather devastating depression. Financial situations had improved and were reflected in the building program of the church. During these years there were organized some twenty or more new congregations. Among them are Little Brown Church in North Hollywood; Gardena; Compton Rosewood; Glendale Rossmoyne; Hollydale; Long Beach Bixby Knolls; Los Angeles All Peoples; Los Angeles Morningside; Los Angeles View Park; Westchester; Westwood Hills; Burbank

Little White Chapel; North Hollywood Victory Boulevard; Pacific Palisades; Santa Monica Sunset Park; South Gate Christian Chapel; Sun Valley; Temple City; Ontario Eastside; Vista La Mesa; Pacific Beach.

### *The Mid-Century Period*

The mid-century years between 1950 and the present (1958) witnessed the greatest era of church establishment and building. Most of the churches started in this period were the product of the efforts of the State Society, the majority of these new congregations being projects of Mid-Century Church Extension.

Churches organized in this eight-year period are Arcadia; Los Angeles Eastmont; Compton West Side; Lancaster; Palo Verde Avenue Long Beach; Long Beach Lakewood; Long Beach Parkcrest; Los Angeles Gateway; Los Angeles 90th Street; Los Angeles West Adams (Japanese); Bella Vista Monterey Park; Norwalk; Hillcrest Northridge; Del Haven La Puente; Rivera; Devonshire San Fernando; West Covina; East Whittier; Woodland Hills; Fullerton Orangethorpe; Garden Grove; Barstow; Fontana; Victorville Babe of Bethlehem (Negro); Chula Vista; San Diego Clairemont; Oxnard; Reseda.

### *Mid-Century Church Extension*

We suppose that in no era of the history of mankind has there been anywhere as wide and intensive a transformation of a sizeable geographical area than was experienced in the ten counties that constitute Southern California within the two decades beginning with 1940. This growth reached rather fantastic proportions by mid-century. It has been stated with authority that, of all the home building in the United States in the year 1950, 10% were within twenty-five miles of the city hall of Los Angeles. The 1950 Federal census showed that Southern California had a population of 5,864,457, an increase over 1940 of 2,023,993. The increase of that decade was larger than the entire population of Kansas or Nebraska and the entire population was greater than the combined population of those two states plus that of Oklahoma. These typical states had more than eleven hundred fifty Christian Churches, whereas Southern California had but 152 at that time.

From 1950 to the present (1958) the growth has been just as phenomenal. The average increase of population for these eight years approximated 350,000 per year, or the equivalent of 25 cities of 14,000, annually. By no means do these new citizens locate in the already constituted large cities; they find habitation in new communities which grow up "overnight." Great shopping centers are provided by the subdividers, new modern schools are ready for their children but in most instances there are few if any churches and Sunday Schools. The question has faced the Disciples of Christ as well as other religious bodies, "Who will furnish these new citizens with churches and Sunday Schools?"

It became evident as early as 1948 that the normal method of establishing new churches would not meet the exigency by any manner of means. It was soon obvious that there were no national funds available and that the State Missionary Society could not hope to produce from its already inadequate budget but a few hundred dollars a year and that contractual relations with Unified Promotion precluded a financial campaign for large gifts. The State Board, faced the situation with courage and determination, adopted a plan to bring before the State Convention and the Commission on Budgets and Promotional Relations of the International Convention which it called Mid-Century Church Extension. The proposal was voted by both the Convention and the Commission to cover a period of four years and later was extended for three additional years.

In order to be realistic the decision was to ask the churches to give over and above their usual contributions the sum of $100,000.00 a year. This was to be used for the purchase of new sites and the erection of initial units of a chapel and an educational building for at least two or three churches a year in these brand new communities. The project had the backing of the national Board of Church Erection to which the State Society turned for assistance in every project, in the matter of loans on the property. The average amount raised for the first seven years was a little over $60,000.00. Thirteen new projects were completed at a cost of approximately $650,000.00. Their present membership (1958) is about 3,500 and they have a Sunday school enrollment of close to 4,500. The growth of many of them has been most rewarding. What might have been accomplished with double the offerings!

In the case of most of the thirteen churches there was no attempt at organizing a congregation until after the dedication of the completed buildings. No church school was started for a few Sundays subsequent to the opening of the church for worship services. Ordinarily the church school was crowded on its opening Sunday with children of the lower grades. It was the parents of these children who formed the nucleus of the new church. Hence the Mid-Century congregation was made up nearly entirely of middle adult and younger parents. Such a church is obviously a group of interested and very active men and women. Most of them have had no previous contacts in the community either socially or religiously. Their bond of contact is the new church and it has been most interesting to see how they love it. In most cases such churches become self-supporting within a few weeks or months. More than half the number have on their own initiative entered further building projects to take care of their growth and none is over seven years of age.

The State Society leaves only a Church Extension Society debt to be paid by the new congregation. The original investment from Mid-Century funds has been a gift to the church, in order to not load the young church with too burdensome an obligation. This may not be good business but it's nevertheless good sense, as we see it.

Obviously the State Society appoints the first minister of such churches and conducts the business and administration of the future congregation until such time as there is a valid organization. Thereafter until the church is self-supporting the Society keeps in close touch with the work and expects regular monthly reports of the progress of the congregation. The title of property of churches thus established is vested in the State Society and by action of its Board of Directors such title remains with the

Society for at least five years after the church has become self-supporting. Very few of the churches which have been founded by the state organization request that title be transferred to the local church. At this time the State Society is the legal owner of some thirty church properties. Entire satisfaction seems to be enjoyed by such an arrangement.

Midcentury Church Extension has received the attention of many other religious bodies and has received national approval by leaders of the various state and national boards. It has set a pattern for others and has centered the attention of the communion within the state in the urgency and opportunity of the times in which we live for church extension before it is too late.

The title "Mid-Century Church Extension" becomes inapplicable after a decade and it was decided in 1958 to change the name to "New Church Development" with no less urgency as to its need.

## XX.

# DECEASED CHURCHES

We turn now to a story that doesn't reflect too much credit on the history of the Disciples of Christ in Southern California and yet in many cases does reveal the enthusiasm and evangelistic zeal of certain individuals and groups. Often it is a story of not counting the cost, or lack of foresight as to the future of a congregation. In many instances the failures came about because there was a lack of leadership and too few ministers available who were endowed with talent, missionary commitment and determination to sacrifice; too few who were trained both by education and experience to lead weak and discouraged churches to self-support and full dedication. In other cases, it was a matter of definite lack of financial stability even with the little aid it was possible to secure from missionary organizations, state or national. Too often, we are loath to admit, failure to fulfill the destiny so much hoped for by their pioneer leaders was occasioned by personality clashes and disturbing church "rows" which decimated both the Christian spirit to succeed and the personnel of the group. The records of state secretaries and others show that church troubles, as they are most often called, led to the demise of the weakened church in far too many instances.

Of course, in the very earliest years of Disciples in the area, when only two or three evangelists and ministers were doing the preaching, and when a dozen or more communities demanded their services, these men gave themselves with abandon to the proclamation of the Word far and wide. Out of their visits there grew a number of nuclei of congregations which, although hopeful of sustaining themselves and prospering, found it impossible to find leadership and fell by the way. Possibly therefore, as compared with other states, there were a larger number of churches which failed to persist through the years. There are now functioning in Southern California about 170 churches of all categories among the Christian Churches and Churches of Christ. The following list shows that nearly one-fourth of that number of congregations once were started and no longer answer the roll call of churches. It might be pertinent to say that few if any of the churches established in the last twenty years are among this list. This is due to several causes, one of the most important, the fact that more foresight and planning, as well as careful surveys, have been exercised in the choice of communities and sites.

In the following roster of former churches we shall make comment in most instances on the incidents surrounding the history of churches on which we have any information. In other cases we will simply name the fact that such churches did at one time exist according to our best information, but further records we do not have available.

At the second Camp Meeting held in Downey in 1882, there attended members of churches located at Bear Valley and Moressetta, both in San Diego County. A church at Lompoc was also represented. We know nothing further about the first two, but records show that at Lompoc, J. W. Webb, a minister from North California, had formed not only a church but a Temperance Colony. This small church received aid for a number of years from the State Society after quite a flourishing start. Later it had unfortunate experiences in selecting ministers, weakened and was forced to give up. After having no minister for some eight years, it turned over its building to the state board which in turn sold it to the Baptists. Churches once were located in the same section of the state as Lompoc, at Los Alamos and Los Olivos. Oxnard had a going organization at one time in the early part of the century. Through internal difficulties, it failed, even though some aid was given by the state board both in counsel and money.

In San Diego County, besides Bear Valley and Moressetta which we have mentioned, there have been congregations at Fallbrook, Temecula and El Canto, the last of which received aid with missionary money both from the State Society and the Central Church in San Diego. In 1915 assistance was sought from the state board by a small church meeting in La Jolla. Nothing further is recorded regarding the group. A work was started in the twenties in San Clemente, but when it was found that a site offered by an interested person required that it become a community church, the project was given up. Another attempt to start a church in that lovely little city seems to be progressing satisfactorily at the present time. The El Cerritos Church in San Diego was founded in 1925; the state board made a loan on property and the congregation was formed and held forth for some twenty years. Its inadequate location and equipment and some internal difficulties made it seem desirable to move to another location. Out of it came the now strong Vista La Mesa congregation.

The opening of the Imperial Valley under the pioneering leadership of Mr. W. F. Holt, a loyal member of the Christian Church, made it possible to organize a number of congregations in key places in the Valley. For various reasons, mainly lack of leadership and finances, only three churches are functioning today in this romantic area of the Southland. Churches were once alive and seemingly prospering at Niland, Seeley, Imperial and Calexico. Appeals were made by each of these churches for assistance at various times, but all of them faded out of the picture and in some instances property was sold to other religious bodies. The congregation at Calexico was a Negro church. After a long struggle the church disbanded, the property was sold by the State Society in 1924 to a Spanish-speaking church. The Imperial Church federated with the Presbyterians and became a community church. The property at Seeley was sold to the Congregational Church in 1919 and the money aided in building the San Pedro Church.

For a number of years there functioned a small church at Needles which received attention and help from the State Society. Quite a few ministers took interest in the project through the years, some living for a time on the field and others making regular trips by train from Los Angeles. It was more or less an orphan, far removed from sister churches, but persisted for quite a period through the faithfulness of two or three members. Finally, in 1933, the building was sold to the Christian Scientists and the proceeds used to help finance the property of the Beaumont Church.

Early in the century a church was established at San Jacinto. It was quite an active congregation but lack of ministerial leadership, short pastorates, and discouragements, served to weaken the church and finally most of those who had stood by the work responded to the idea of federating with another church to form a more stable group. In addition to this the church building was destroyed by fire. The sale price of the site and other assets finally became the possession of the State Board. Some of the funds went into the church at Temple City and the remainder was given to California Christian Home. Some members and some monies went to the Hemet Church. In 1914 there was a small congregation in Barstow, which met in homes and in rented quarters. It evidently promised to be a thriving church but fell on bad days and soon was only a memory. The State Board gave it some assistance during its early history, but lack of funds for the continuance of the project caused the board to deny support when it might have saved the situation could it have aided it financially.

In the city of Los Angeles more than twenty separate congregations were started which failed to grow to maturity. Some of them whose stories were little known were Belvedere Heights in east Los Angeles; East 45th Street; South Main Street, at 54th; Fifth Avenue, otherwise known as Crenshaw and Pico; 79th and Towne; 8th and Wall, a Negro church; 32nd and Wadsworth, also a Negro church; Magnolia Park, near the Firestone Tire plant; Goodyear Park; Cudahy Community Church; Graham Station; Wilmar; North Hollywood Hewitt; La Crescenta; Universal City; and Los Angeles North Berendo Street.

A thriving congregation was located in the present Avalon Church property, known as South Park Church. The South Main Street Church and the 45th Street group in about 1910 moved their members to this South Park nucleus and in 1932 the South Park Church group moved into the newly built cathedral erected by Dr. Isaac A. McCarty as a gift to the brotherhood, known as McCarty Memorial Church.

A church was established early in the century at 21st and Naomi Streets. By 1909 this became one of the largest and most active congregations in the city. Its Sunday School attendance at one time neared 1,000. Some of the very good preachers of the area ministered to it and many of the most active workers of other churches came from this interesting congregation. By 1920 the race situation changed the entire aspect of the community. It was finally decided to make it a community center, but lack of interest in such a project, a thriving debt and a discouraged leadership, led to the disbanding of the church and the sale of the property to a Negro church of another communion. It is well located for a racial church but the Disciples seemed to be unable to make it such. The Naomi Named Loan Fund was the only extension of its life.

The second church to be established in the city of Los Angeles was the Central Church founded in August, 1891, by D. A. Wagner and eleven other charter members. The church was located on Fourteenth Street which was then suburban or at least on the outskirts of the city. Mr. Wagner stayed with the church for many years and was pastor when the congregation moved its location to 410 East Thirty-first Street in 1906. The church was quite an influential one and yet was never a large church in numbers. It had at various times as ministers such men as M. J. Ferguson, E. H. Kellar, J. M. Monroe, L. F. Stephens, L. G. Thompson and Edwin G. Morse. The last named was minister when the church was sold and the congregation disbanded, in the late forties. Funds derived therefrom were distributed in a manner that allowed no successor church to be built although it was urged by state leaders that the funds be used to start a new church in another part of the metropolitan area, so that the work of the pioneering members might be projected into the years ahead.

One of the strong churches of the first thirty years of the century was the Magnolia Avenue Church at 22nd and Magnolia. It was started as a mission of the First Church in 1904. It built a sizeable and beautiful building and in 1925 dedicated a splendid Educational Plant with departments, and even a gymnasium. During the depression of the 1930's difficult times came for the congregation and in 1936 the property was sold to another denominational group for $50,000.00, the proceeds of which became the property of the First Church with the understanding it was to be invested in a new site, according to the report appearing in the *Christian Messenger*. None was to be spent for current expenses or payment on mortgages. The First Church maintained the funds through the years as set forth in the pact.

The First Church had been located at 11th and Hope Streets in downtown Los Angeles for fifty years when in 1944 the congregation united with the Wilshire Boulevard Christian Church. It was the first church founded in the city, having been in its original location on Temple Street from 1875 to 1894. The growth of the inner city and the removal of its members to other parts of the city and to suburban localities posed a real question of survival. Most of the downtown churches of all denominations had before this left the business district for more adequate and more favorable locations in residential areas. After long consideration and many meetings of both churches, it was decided to form a union of the First and Wilshire Boulevard Churches, uniting both the membership and the assets of the two congregations.

A group of about 150 members left the Wilshire Boulevard Church in March, 1932, and established the Beverly Christian Church on West Third Street holding their meetings in the Cumstock School and with a prospect of a good church in the neighborhood of Beverly Hills. However, this church in the fall of 1934 agreed to join with the Hollywood Christian Church which union formed the Hollywood-Beverly Christian Church.

The Pico Heights Church united with the Arlington Avenue congregation in 1955. These two churches attempted an amalgamation as far back as 1927 but later separated and the Pico Heights Church went back to its former buildings on South Berendo Street.

There was once a strong church in east Los Angeles, at Second and Breed, known as Hollenbeck Heights. It became entirely independent and because of difficulties lost its identity. A Mexican Christian Church occupies the buildings.

A church was established in 1924 on Manchester Avenue near Hoover Street. The group made the mistake of purchasing a small lot on a principal thoroughfare but succeeded in building a Sunday School unit on the rear of the site. The church was destined to be small, but it was an enthusiastic group. Finally in 1948 it was decided to sell the property and the proceeds together with a sizeable loan from the Board of Church Extension made it possible to purchase a very well equipped church building at 78th Street and Seventh Avenue. This is known as the Morningside Park Christian Church.

In 1922 a church was organized in east Los Angeles, near the Union Pacific shops, known as the Laguna Christian Church, but soon reorganized and became the Community Christian Church. A good building was erected on Ditman Street near Olympic. This church showed a very satisfactory growth and for a few years promised to be a strong congregation, but the change of environment and the rapid industrial growth of the community brought difficult days. Finally it was decided to build the Santa Ana Freeway within a hundred feet of the property which determined the sale of the property to another group. The funds were given to the State Board which invested them in the Bella Vista Church in Monterey Park. The congregation which had already been reduced in numbers united with other churches, many of them with Eastmont and Bella Vista.

In 1930 a small church was organized in South Gate. It was a concern of the State Board since difficulties arose which called for wise counsel and financial help. A few years after the location was changed and the membership grew to some 200. The leadership of the minister at that time drew a good deal of criticism and by 1940 or thereabouts by legal, but at the same time unethical procedure, the church and all its assets were lost to the congregation and to the brotherhood of which it had been a part. Another religious body occupies the church property and since the location is rather ideal has developed a strong church.

There was developed an auspicious work among the Japanese citizens of San Bernardino and a church of some fifty members was reported in 1938. The work began in the early part of the century and at one time it was stated that nearly all the Japanese in the city were members. Removal from the community left relatively few in the church, but it continued to meet in its building which had been revamped from a residence located on Fifth Street. The property was given to the church by the United Christian Missionary Society. The church ceased to function during the second world war and was never revived when the war was over and Japanese were allowed to return to the West Coast. The last pastor was Eizo Sakamoto, who had been director of Japanese work in the Christian Church in Southern California.

In 1936 there was organized in San Bernardino the Highland Avenue Christian Church by some 65 charter members who purchased a small residence at 647 Highland Avenue. The group had left the First Church along with the pastor who was leaving the latter congregation. The untimely death of the minister before the new church became well established caused the work to be abandoned a few years later.

In 1925 a tent meeting was held at Atascadero and a church of fifty members was organized on June 28, 1925. It looked for a time as though there was likelihood of support and of a growing membership. The State Society found itself after months of consideration unable to give enough aid to what it finally called an "uncertain project." The disappointed group disbanded.

Following the transfer of the membership of the South Park Church, Los Angeles, to McCarty Memorial Church, there was an attempt made to conserve the membership which did not make the transfer on account of distance and other reasons. A congregation known as the Avalon Boulevard Christian Church was formed. It met for five or six years in the property at 43rd and Avalon which was now in possession of the State Board. Upon the decision to found the Avalon Church for the Negro Disciples the congregation agreed to disband.

A former minister of the Hollenbeck Heights Christian Church founded what he called "The House of Prayer" in 1934. He proceeded on the principle that " God's work can be done without making any direct appeals to man or men for any kind of help."

He was able to build at 701 Hoefner Avenue in east Los Angeles a lovely sanctuary. Here with a small congregation he held services until his death in the early forties. The property was purchased from his widow for $25,000.00 and soon there was organized what is now the Eastmont Christian Church.

The above statement records that at least thirty-seven groups, some of them quite well located, were formed and later passed out of the picture. A few became rather strong but for various reasons weakened and died. Eight churches, most of them having been self-supporting congregations with rather strong programs, decided to unite with other groups to form what was felt would be outstanding churches. In a majority of instances this became true; in others the unity seemed to be no stronger than either of the former groups with which an amalgamation was formed.

It seems to the writer that congregations whose difficult situation seems to them to justify some radical change of location or forming of a unity with some other existing church might well bring into their discussion and final decision the counsel of those who by their position are charged with the business of envisioning the entire church picture of the larger area. The Disciples of Christ might well have had more existing churches if aid had been given by all churches who have a wide concern for the brotherhood in any time of distress or discouragement of a sister congregation. It's quite a tragedy to lose the identity of units of the church and find later that such an event doesn't strengthen the life of the whole church.

## XXI.

# PROMINENT PERSONALITIES

Of course, as in other fields of endeavor, the ministers who served the Christian Churches of Southern California during the first half century of their history were immigrants, that is, they, with scarcely an exception, had come to California from across the Rockies. They had come on their own volition seeking pulpits or to do evangelistic work, or were called from the Middle West or eastern seaboard by churches in search of leadership. There was no college or seminary on the West Coast, except the sporadic small colleges of Northern California which at best lived but a few years. Very few of their students had completed courses in preparation for the ministry. However, it was undoubtedly the purpose of these colleges, church connected, to fit any student with such education as would enable him to preach if he were so inclined and dedicated. Any such were soon absorbed by the older churches of Northern California. With the founding of Chapman College in the nineteen-twenties young men began to matriculate with the intention of training for the ministry. Soon there were available men who were the product of the local and indigenous Christian College and who had the background of their native California with its western characteristics. As a matter of fact, by the middle of the century a large percentage of the Christian Churches was led by men who had been reared on the West Coast.

It is rather obvious that, since the leadership of the churches for the first half century of their history were induced by either their own desire or by special invitation to come West, there would certainly be among them a number of men and women who had occupied places of prominence among the Disciples of Christ. Moreover there were some who after a term of service on the West Coast were induced to return to the center of Disciple strength to assume places of organizational leadership as a result of their successes and capabilities.

There were other well-known personalities who came to the Southland to retire after having spent their active years in outstanding service to the brotherhood. Previous visits to California, the climate, the desire to spend their later years among former friends and with relatives who had come West, and various other causes led them to find homes in the Enchanted Land. Here some of them rendered a valuable ministry although restricted in its scope. These wielded a tremendous influence for Christ and the church.

We shall mention also some persons, both ministers and laymen, who have achieved much of value for the church because of capabilities, wealth, or placement and whose names in many instances have been household words among our churches. Their influence has been widely distributed among the churches, especially in the establishment of new congregations and the strengthening of the statewide work among the Disciples of Christ. Their standing did not originate outside of the state but their contributions to the church at large within the state we think merits their names being recorded herein. Undoubtedly another writer could justifiably give prominence to many others who by their faith and works wrought mighty things for the Kingdom of God. We can think of many contemporary leaders whose names might well be expected to appear in such a record as this. It is difficult to determine the limits of our testimonial or token of regard. Only the Good Lord Himself may put an exact estimate on the records and the worth of men.

* * *

The lure of the West, particularly of Southern California, and the challenge of a good many fast-growing communities and churches brought a number of men into leadership who achieved nationwide distinction following their California ministries. Among them was *W. R. Warren* who was pastor of the Santa Barbara Christian Church as early as 1895. He took active part in all conventions and in missionary programs of the churches.

Mr. Warren later was called East and in the early years of the present century became the general secretary of the Centennial Convention Executive Committee which planned and executed the program and setting of the greatest gathering the Disciples of Christ ever held. It was assembled at Pittsburgh, Pennsylvania, in October of 1909, celebrating the hundredth year of the writing and promulgation of the Declaration and Address of Thomas Campbell who had settled in western Pennsylvania in 1807, and who became one of the personalities around whom the early experiences of the Disciples of Christ centered. The success of the Centennial Convention drew direct attention to Mr. Warren since he had been the central figure in its promotion and in planning and executing its program. Mr. Warren later became the editor of *The Christian-Evangelist,* succeeding J. H. Garrison. He was the first editor of *World Call,* the widely known missionary magazine of the Disciples. He had much to do with the organization of the Pension Fund of the Disciples of Christ and served as its first vice-president. He was a leader with much talent, with diversified ability, and of great charm and earnestness.

* * *

*Grant K. Lewis* was pastor of the First Christian Churches of Pomona and Long Beach from 1897 to 1903, and became the first Secretary of the Christian Missionary Society of Southern California, occupying that position with distinction until 1910. His ability as an organizer and speaker and his missionary passion led the American Christian Missionary Society, with headquarters in Cincinnati, Ohio, to call him to become its General Secretary. He held this important position until the Society united with the Foreign Christian Missionary Society and the Christian Women's Board of Missions, to form the United Christian Missionary Society in 1920. He was chosen as the Home Secretary of that organization. He also occupied the presidency of the American Christian Missionary Society subsequent to the formation of the United Society, since the former corporation continued to function in respect to certain endowment and other vested funds. Mr. Lewis was the president of the Men and Millions movement set up to raise three million dollars for missionary extension and to enlist men and women in the missionary cause. Hence, his ministry in Southern California issued into a worldwide service for the Disciples of Christ and for the Kingdom of God.

*Alexander Campbell Smither* was for more than two decades the minister of the Los Angeles First Christian Church. He came to California from Kentucky in 1890 and in 1911 was made the Business Manager of the Christian Board of Publication in St. Louis and the Managing Editor of *The Christian-Evangelist,* succeeding W. R. Warren in the latter position. Mr. Smither held these positions for seven years after which he returned to Southern California in retirement from active leadership. However, he gave his time, his talent and his genius to the State Board and its Loan Fund and assisted many of the churches in becoming self-supporting. His counsel and recommendations were assets to the Cause. He was a good minister, an interesting writer and a man of sane and rather keen business sense and judgment. Mrs. Smither was well known as a leader among the women of the state. Following the death of her husband she gave particular attention to the establishment of the University Religious Conference at U.C.L.A.

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*Frederick M. Rogers* was pastor of the First Christian Church in Long Beach from 1908 to 1914, and for more than six years the State Secretary. Since he had had more to do with the establishment of a college in Southern California than any other individual he was the natural choice for the executive leader of the California School of Christianity which later was known as Chapman College. He served as Chancellor until buildings were completed and the College was strongly established, when he was called to become the General Secretary of the National Benevolent Association upon the death of J. H. Mohorter who had been in that position for twenty-three years. Mr. Rogers was connected with this national board for eight years when failing health made it necessary to relinquish the task. He was widely known and greatly respected as a leader both within the state and nationally.

* * *

One of the most widely known ministers and educators of the Disciples was *Burris A. Jenkins* who held his first pastorate in California. He had just completed his studies at Bethany College, West Virginia, from which he graduated with high honors, had served a few months as a reporter on the *Kansas City Times,* when, on account of impaired health, he decided to come West and was soon called to the pastorate of the Santa Barbara Christian Church. After a brief ministry later in Honolulu he returned to the Middle West where he held pastorates in Indianapolis, Buffalo and Kansas City. In his last pastorate he remained thirty years. His views on matters of church policy and his plain preaching made him a well-known figure among the Disciples and other religious bodies. At one time he was given the post of editor of a metropolitan newspaper for a short period to prove his theory on how a great newspaper might be run. His entire ministry, however, was not spent as a pastor of a church, but he served with distinction as President of Butler College in Indianapolis, and later as President of Kentucky University, now known as Transylvania College, in Lexington, Kentucky.

* * *

*J. Walter Carpenter* was one of the first pastors at both Santa Barbara and Alhambra. He later was a professor in Drake University; Bethany College, West Virginia; and Milligan College, Tennessee. He became a well-known leader among the Disciples of Christ. He rendered a distinct service in the preparation of church leaders.

* * *

Two early ministers of the Wilshire Church became national leaders of consderable reputation subsequent to their pastorates in Los Angeles. *W. C. Bower* served the Wilshire church in its beginning days, soon after the group dedicated the Bungalow

Building in which it met for many years. Mr. Bower was best known in the field of religious education. Following his ministry at Wilshire he became Professor in the College of the Bible, Lexington, Kentucky, and later filled the same position in the University of Chicago. He was for many years vitally connected with the International Council of Religious Education. He was a member of important committees in the field of religious education both in the brotherhood of Disciples of Christ and in the interdenominational councils. He was a writer of books in this field.

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*Frederick W. Burnham* was pastor at Wilshire soon after the ministry of Dr. Bower. Dr. Burnham was later made Secretary of the American Christian Missionary Society working alongside Grant K. Lewis for sixteen years. He was an active participant in the efforts to found The United Christian Missionary Society of which he was the President until his retirement.

* * *

*John C. Hay* became pastor of the First Christian Church in Los Angeles when it was founded. He was also instrumental in the establishment of the Hollywood Church. Mr. Hay had an impressive and pleasing personality and was a rather dominating figure in any meeting of men. He preached far and wide in Southern California. He delivered the very first sermon ever preached in the Imperial Valley and started the first church in the area, in Imperial. Mr. Hay preached in his early ministry in England. He was a prominent church leader in Colorado after his first terms of service in California, before he retired. In his retirement he gave very valuable years to the work in Southern California made more outstanding because of the early leadership he had given in the area. Before coming to California in 1874, he had lived in Iowa.

It was while minister in Iowa City that he influenced *William Bayard Craig* to enter the Christian Ministry. Dr. Craig was from 1897 to 1902 the Chancellor of Drake University. He had become widely known for his ministry in Denver, Colorado, but for the purpose of this mention we record that he also served the Central Christian Church in Pasadena.

* * *

*Harold Bell Wright,* who was widely known around the turn of the century as a novelist, was also a pastor of the Christian Church. He was minister for a time, around 1907, of the First Christian Church of Redlands and later lived at El Centro. He met and had great admiration for W. F. Holt, who had been the genius who started the fantastic development of the Imperial Valley. His residence in El Centro and his acquaintance with Mr. Holt's persistence in developing the Valley gave him incentive to write several of his many simple, socialistic and widely read novels. *The Winning of Barbara Worth,* with its setting in the Imperial Valley, sold more than seven million copies. His early pastorates, after graduating from Hiram College, were in the Ozarks in southwest Missouri and in southeast Kansas, before coming to Redlands. His experiences as a minister led to the publishing of *That Printer of Udell's* and *The Calling of Dan Matthews.* He died in San Diego in 1944.

* * *

One of the pioneers who wielded a great influence among the churches was *B. F. Coulter* who came to Los Angeles from Kentucky in 1877. Upon his arrival he began to preach in schoolhouses on Sundays and held frequent protracted meetings while looking after his business interests during weekdays. He built and managed the Coulter Dry Goods Company but found time to build at least seven churches in the Los Angeles environs. The most notable was the Broadway Church at Broadway and Temple for which he purchased the site and built at his own expense a large and well-equipped building which housed a congregation numbering in a few years over 900 members. He faithfully shepherded this large flock and maintained a close supervision over the smaller churches he established. He was never too busy as a merchant to neglect his ministry or to turn away a representative of his Church. However, he did not co-operate with missionary boards, although he maintained a mission and a missionary in Japan. "He had intense convictions and did not know the meaning of the word compromise."

He brought several men into the state to assist him in his church work, among them his brother-in-law, T. D. Garvin of Cleveland, Ohio, who was instrumental in developing the first stages of several churches. Mr. Garvin was the first minister of the Orange Church and developed a strong mission on Vernon Street, Los Angeles. He was the first pastor at the Santa Barbara Church which was started by Mr. Coulter. He did pioneer work in Santa Ana and at Central Church, Pasadena, for which Mr. Coulter had been the first pastor.

To the business genius of B. F. Coulter there stands the great merchandise organization bearing his name and to his fidelity to the cause of Christ there stand a number of Christian Churches.

* * *

*George P. Taubman,* a native of the Isle of Man, came to the First Christian Church of Long Beach in 1915, after quite a conspicuous leadership in Kansas City, Tulsa, and in Kentucky. He was a man of dynamic and attractive personality and soon became one of the best known speakers and ministers in the area. For some reason in the early twenties he became possessed with the viewpoint that the rank and file of the ministers and churches of Southern California had departed from the Faith and till his death was the protagonist of the Independent position, refusing to be reconciled to the attitude he had formerly held as a supporter of the position of the Disciples. He built and served for twenty-five years one of the largest congregations of the brotherhood and for a number of years was teacher of the largest Men's Bible Class in the country.

* * *

*W. F. Richardson* came to the Hollywood Christian Church in 1917, after a long and rich ministry of some thirty years at the First Christian Church of Kansas City, Missouri. He was one of the best known and most beloved of our leaders, having served in many capacities to strengthen the life and standing of the Disciples of Christ. He was always interested in every brotherhood enterprise and never failed to attend gatherings representing his church. His coming to California was a benediction. His counsel was widely sought after and he was persuaded to give his assistance on many boards and commissions. He served as President of the International Convention of Disciples of Christ in 1899. He was president of the Southern California Convention of 1925, the first minister to have been selected for that important assignment. Before the Convention met, however, he was called to his reward. The Hollywood-Beverly Christian Church building stands as a monument to his enterprise and leadership.

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*B. C. Hagerman,* prominent in the field of education, was minister of the Central Christian Church, San Diego, for two years in the early nineties. He came from the presidency of Madison Institute, Richmond, Kentucky, because of ill health. Returning to Kentucky he taught in Kentucky University and later was called to the presidency of Bethany College, Bethany, West Virginia, where he remained until called to become the president of Hamilton College in Lexington, Kentucky. After five years he built and founded a flourishing girls' school known as the Campbell-Hagerman College, also in Lexington. Later in life he came to Los Angeles, became owner of a downtown apartment house and was active in ad interim ministry, and in the Ministerial Association.

* * *

*John L. Brandt,* evangelist, lecturer and writer and well known as the opponent of the liquor interests and as a debater against Roman Catholicism, was also minister for the Central Church in San Diego in its early history. He later, after a pastorate in Australia, helped found the Monroe Street Church in Los Angeles and in his last years held forth with a church in his home on North Berendo Street. He was for many years in his prime the dynamic pastor of the First Christian Church in St. Louis, Missouri. He was chief speaker at the 1928 State Convention.

One of the best known and most effective Sunday School leaders of his day was *W. C. Pearce* who came to California after his retirement from the International Sunday School Association and the World Sunday School Union and was promptly chosen to become the General Secretary of the Southern California Sunday School Association which he served with great distinction till his death. The Disciples of Christ had few men who could so stir the enthusiasm and commitment to religious education, and especially to the Sunday School as such, as could W. C. Pearce.

* * *

One of the prominent personalities, who contributed much over a period of four or five years to the spirit of good will among our churches in their attitude toward those of other communions, was *James M. Philputt* who had spent most of his years in the ministry in three pastorates in New York City. However, he is well known as the leader of the strong Union Avenue Christian Church of St. Louis, Missouri, for which he was pastor from 1904 to 1910, and under whose ministry the beautiful cathedral sanctuary was erected. From 1927 when he moved to California till his unusual Homegoing in 1932 he lectured in many Christian Churches on the theme of Christian Unity of which he was a sincere and conspicuous advocate. He taught for some time at Chapman College in the field of church administration. He was a popular teacher of a large young married people's class at the Wilshire Church. He had traveled much and had participated in a number of ecumenical gatherings in Europe and America. This, together with his advocacy of the liberal point of view as to church membership, gave him a unique position among the Disciples of his day.

His death occurred in February, 1932, while delivering an address for the annual meeting of the Women's Missionary Society of the First Christian Church of Los Angeles. His last words were significantly his plea through the years, "What we need is a fresh experience with God." Dr. Philputt was a native of Tennessee, a graduate of Indiana University and Union Theological Seminary of New York City. His widow till her death was a loyal member of the Hollywood-Beverly Church and during those years she was a generous benefactor of the local church and of missionary causes supported by the Disciples. She also established a student aid fund in memory of Dr. Philputt.

* * *

The leadership of *Arthur Braden* as educator and minister became widely known in connection with his administration of the Bible Chair of Kansas University together with an outstanding success as minister of the old First Christian Church of Kansas City, Missouri. 'Tis seldom a man can achieve such success in two simultaneous endeavors. His signal leadership prompted the Trustees of Chapman College to call him to its presidency which he served from 1922 to 1929, when he was called to Transylvania College and the College of the Bible, Lexington, Kentucky, at a critical time in their history. After achieving the stabilizing of the two institutions he returned to California to become pastor of the Los Angeles First Christian Church and was instrumental in its uniting with the Wilshire Boulevard Christian Church to form the Wilshire Christian Church which he served till his retirement.

* * *

*Miss Allena Grafton* comes from a long line of Disciples who have been notable in the life and history of the Disciples. She first made a contribution to Southern California in the 1915 State Convention as guest speaker representing the Christian Women's Board of Missions as the International Missionary Circle's superintendent. She was later assistant professor of Religious Education at Butler College and director of religious activities of women students on the campus. She was called to become Secretary of the Women's Missionary Organization of Southern California in 1934 and served with unusual distinction for more than twenty years. Her spirit, her capabilities and her dynamic personality have contributed great strength to the women's work in Southern

California and in every state where organized woman's work among the Disciples of Christ is a feature of church life. Her parents, upon the retirement of her father from the great Third Church in Indianapolis, came to Los Angeles and added their contribution to the religious life of the brotherhood. Both had been prominent in Disciple history. Her brother Warren Grafton was for a number of years pastor of the Los Angeles First Church from which he went to serve the large Country Club Church of Kansas City and later the Central-Woodward Church of Detroit.

* * *

Few men among the Disciples of Christ have reached a more honored or more useful position than *James H. Garrison* who spent his last years as a counselor, writer and speaker in Southern California. He had for more than forty years been the esteemed editor of *The Christian-Evangelist.* He had served in 1881 and 1882 as minister at Southport, England, and two years in Boston during his editorship, on leaves of absence from the editor's chair. He was the author of a number of well-known books and during his life in California in 1913 till his death in 1930 he contributed weekly articles to his former paper under the caption "The Easy Chair."

Both he and Mrs. Garrison were loved by the churches of the Southland as well as by Disciples far and wide. Dr. Garrison was a native of Missouri and graduated after distinguished service in the Civil War from Abington College, Abington, Illinois. He began preaching in 1868 in Illinois but soon became editor and publisher of various publications, finally establishing the Christian Publishing Company in Quincy, Illinois, in 1873. The company which was organized to publish *The Christian* moved in 1874 to St. Louis from which city *The Christian,* soon changed to *The Christian-Evangelist,* has been published weekly to this date. Dr. Garrison was forty-three years its editor and twenty years editor-emeritus. His editorials, his books and his personal addresses and sermons wielded a very wide influence among the Disciples and interdenominationally.

An illustrious son of the Garrisons is *Winfred Ernest Garrison,* educator, writer and active worker in both the program of the work of the Disciples of Christ and in interdenominational councils. He is the author of some well-known and widely read volumes, notably *A Protestant Manifesto,* and participated in a joint authorship of a *History of the Disciples of Christ* with Alfred T. DeGroot of Texas Christian University who was for some time a professor in Chapman College. Dr. Garrison since his retirement from Chicago University after 22 years, has taught in the University of Houston. For a number of years in the early part of the century, W. E. Garrison conducted a school for boys at Claremont and was part of the Southern California fellowship, hence deserves a place in this historical record of influential men and women who affected the life of the churches of the area.

* * *

*David R. Dungan,* one of the most widely known defenders of the Faith in the latter part of the nineteeth century, spent his last years as a member of the Glendale Central Church. In his early ministry he became state evangelist for Nebraska and it is claimed that, with the aid of an able assistant, he helped to establish 137 churches within the state. That was soon after the close of the Civil War, characterized as days of religious battles, and Dungan was selected for some of these controversies. "He met Mormons, Methodists, Adventists, Baptists, Infidels, one Quaker and one conglomerated theological nondescript, who called himself a Christian Union preacher." While a resident of Southern California, he never missed an opportunity to "defend the faith" and was a particular opponent of so-called Open Membership. Dr. Dungan was for a number of years president of Cotner College and also served as vice-president of Drake University. His last assignment was to serve as President of Christian University, now Culver-Stockton College, Canton, Missouri. He was the author of six books and countless booklets and tracts. He died in December, 1920, at the age of eighty-three.

*Perry J. Rice* came to Southern California soon after his retirement from the position of Secretary of the Chicago Disciples Union in the leadership of which he became widely known. He had held a number of important pastorates in Ohio and was for some time at El Paso, Texas, First Church. He had been in the forefront of the liberal group of Disciples, many of whom resided in Chicago having close touch with the University and with the Disciples Divinity House. Possibly the viewpoint of Dr. Rice and some others would now be considered "middle of the road."

In a Publisher's Note in the foreword of the volume recording the addresses and proceedings of the Centennial Convention of 1909, the manager of the Standard Publishing Company states, "The publication of this report was undertaken by the Standard Publishing Co., only on the express understanding that we are privileged to disclaim in this way all responsibility for the appearance of the names of Prof. H. L. Willett and P. J. Rice in its pages; and that the opposition of a great part of the brotherhood to their appearance on the program, as representative men, should here go on record. . . . This opposition, so far as we had a hand in it, was based entirely on the public record of these gentlemen, for teaching contrary to and subversive of the principles for which the Disciples of Christ contend, principles which it was the object of the Centennial to honor."

Evidently Dr. Rice had already achieved a place of importance in the ranks of those who had had a mind to voice their attitudes and opinions along the lines of liberal thinking. Dr. Rice rendered a distinct service in his latter days spent in Southern California. He served on the State Board in a substantial manner and on various Commissions and Committees where his experience and wisdom were appreciated. His orthodoxy was never called in question among the supporters of co-operative endeavor, and his devotional attitude toward all procedures with which he was associated was a noticeable contribution. He was an active and most valuable member and elder of the Huntington Park Christian Church until his death. Mrs. Rice outlived him; and his son, Nelson, has been an elder in both Huntington Park and Westwood Hills Churches. He is an architect and has assisted several churches in their building programs.

* * *

*M. Owen Kellison* came to the Wilshire Christian Church from a national position which he had held with honor, the Secretary of the Department of Religious Education of The United Christian Missionary Society. Prior to his being called to the national position he had been a most successful pastor and had achieved a reputation as a church programmer and administrator as well as builder of large congregations. He is a native of the Ozarks and spent his boyhood and young manhood in their rugged and rather untamed environments. At twenty-nine he decided to enter the ministry; graduated from Drury College, Springfield, Missouri, and Drake University. He was minister at Council Bluffs, Iowa, Atchison, Kansas, and Ponca City, Oklahoma, after receiving his graduate degree from Drake. He served the Wilshire Christian Church, Los Angeles, from 1942 to 1947. He served as Provost of Chapman College for a few years before his retirement. His influence has strengthened the cause of the Disciples of Christ wherever he has served.

* * *

One of the popular and eloquent preachers of the early history of the Disciples of Southern California was *Frank Marion Dowling* who came to the state in 1892 from Bethany College, West Virginia, from which he had graduated and where he later was professor. His first California pastorate was in Pomona where he was minister till 1900, when he accepted a call to Pasadena Central where he remained nine years, and where he built the present building at Marengo and Walnut. Most of the time thereafter till his death in 1939 the family lived on a ranch near Fullerton. Mr. Dowling gave many years to evangelistic work, to brief pastorates at Fullerton, Wilshire, San Dimas, Corona, San Bernardino, Ontario and in Honolulu.

His main forte in later years was in the lecture field and in addresses at dedications, anniversaries and conventions where he was greatly appreciated. He was a humorist, an eloquent lecturer and a much-sought-after master of ceremonies for a great variety of assemblies. His presence in the state conventions of the churches as speaker or debater of convention issues was inspiring. Mr. and Mrs. Dowling were the parents of four sons and two daughters. He had made a tour of the Holy Land with Herbert L. Willett, prominent Disciple leader of Chicago, who had been a student of his while at Bethany College and who, at Mr. Dowling's memorial services held in Pasadena in 1939, delivered the eulogy.

* * *

No one deserves a place among the pioneers of the Disciples of Christ in Southern California in any history of their work more than *James Williamson Utter* who passed away in February, 1951, at the age of ninety-two. He had come to California from Cleveland, Ohio, in 1891, to become pastor of the Orange Church. He left this work after five years to become Secretary of the Evangelizing Board, predecessor of the State Missionary Society, for which later he was state evangelist at various times. He personally organized ten churches which are still among our best congregations. They were: Covina, El Monte, Alvarado Los Angeles, Glendale Central, San Dimas, Alhambra, Beaumont, Bellflower, Bell and Griffith Park Los Angeles. Mr. Utter was born near Antioch, Ohio, attended Hiram College and received his degree from Kentucky University, now Transylvania College, in 1887. He was the grandson of the famous Kentucky evangelist, Samuel Rogers, whose name is associated with those of some of the best-known preachers of the early Disciple Movement. "Brother" Utter became one of the best-known leaders in Southern California across a period of some sixty years. He was married in 1887 to Lydia Viley Bullock. Two of their six children, all of whom have for years been valiant workers in the church, were missionaries in the Congo, Evelyn Pearson and Grace Learned. During his long ministry he found time in every field where he served to organize boys' clubs, training them not only the principles of the Christian faith, but also the art of outdoor living, such as the Boy Scout Movement of later times has done.

In mountain climbing and the study of wild animal life he was adept, using this knowledge as he did his religion to influence boys to better and higher living.

* * *

One of the contemporary leaders of the Disciples of Christ who has achieved special recognition by the brotherhood, among them the Presidency of the International Convention, is *Cleveland Kleihauer,* for nearly twenty-five years pastor of the Hollywood-Beverly Church. Dr. Kleihauer is a native of Nebraska, a graduate of Cotner College and the University of Nebraska. On graduating from the latter in 1912 he became pastor of the University Christian Church, Seattle, Washington, a church with 100 members, and left it to come to California in 1933, a congregation of more than 2,000 members. While pastor in Seattle, in 1926, he was appointed by the Board of Managers of the UCMS as one of a commission of three men to survey the missionary situation in the Orient, which had become a trouble spot among some of the churches and conservative leaders.

His call to California was given by the new Beverly Christian Church. In October, 1934, this church united with the Hollywood Christian Church to form the Hollywood-Beverly Church and he has been its only minister. Dr. Kleihauer has occupied many positions in the life of his communion, in the ecumenical area of Christian work and in community life. His original intention was to go on the stage and he has through the years on occasions held leading roles in religious dramas, such as "The Pilgrimage Play" and "The Wayfarer." He has been honored by three colleges with degrees: Cotner College, Pacific School of Religion and the College of Osteopathic Physicians and Surgeons. He is a conscientious pastor, a much-sought-after speaker and an inveterate worker for the church and its program, especially in the field of Christian co-operation. He is known for his unusual speaking voice and his quoting, always from memory, of the Scriptures. He and Mrs. Kleihauer are much loved by their congregation.

*Cecil F. Cheverton,* a native of Rich Hill, Missouri, and a graduate of Drake University, with a Ph.D. from Boston University, came to Chapman College as its first professor in 1920. He was also named its first dean. He had been an instructor in Drake University in 1914-16 and Professor of Religious Education and Sacred Literature in Eureka College in 1918-20. He at once became known in California as an ideal teacher and as an outstanding Bible scholar and superb instructor in the field of religious education. He was the author of books in both fields.

When Dr. Braden gave up the presidency of the college in 1929, Dr. Cheverton succeeded him and led the institution through some of its most trying depression days. However, financial straits of the college led to his resignation in 1941. He was called to Texas Christian University where he rendered a distinct service for a number of years till his untimely death. He was a much-sought-after speaker at conventions and institutes across the brotherhood, and especially at state and national conventions. While in Chapman he married Miss Vivian Pope of Long Beach. Their children are proving to be leaders in the church and elsewhere. Mrs. Cheverton is at present the Dean of Women at Chapman.

* * *

Following his retirement from the presidency of the College of the Bible, Lexington, Kentucky, *Stephen J. Corey* came with his wife and daughter to Southern California, in 1951. He was used, while living in Santa Monica, by a number of our strong churches as interim minister, much to their profit. His presence in the corporate life of the churches was felt in many ways. He spoke in many churches, not only on the theme of missions, but also on the evils of narcotics. While at the Seminary in Lexington, he was made chaplain of the U.S. Hospital for narcotic addicts. In order to live near one of their sons Dr. and Mrs. Corey moved to Sacramento in 1956.

Stephen J. Corey was State Secretary of New York from 1904 to 1907 when he accepted a call to become secretary of the Foreign Christian Missionary Society, which position he held for fifteen years, when The United Christian Missionary Society was formed.

He became foreign secretary of the new Society and in 1930 was elected to its presidency. He carried this responsibility until his retirement in 1938. He was then called to the presidency of the College of the Bible.

Dr. Corey was born on a farm near Rolla, Missouri, received his early education in a country school held in an abandoned farmhouse and later attended the Rolla School of Mines. At sixteen he left his home and went to Nebraska where after a few years he graduated from the State University. He became a Christian in a revival meeting held by J. V. Updike and became a lifework recruit in a Y.M.C.A. Conference in Lake Geneva, Wisconsin. He graduated from the Baptist Theological Seminary in Rochester, N. Y., and in 1902 was married to Miss Edith Webster of that city.

* * *

*Walter Stairs*, who was more or less an authority on the position and philosophy of Alexander Campbell and was well known in collegiate circles, spent his retirement days in Southern California where he manifested a keen interest in all gatherings of ministers and in conventions. Mr. Stairs was a native of Kentucky and a graduate with a Master's Degree of Kentucky University, later known as Transylvania College, in 1888. He was later a student at both Yale and Chicago Universities. He was professor of Classical Greek in Christian University, Canton, Missouri, and later Professor of N. T. Greek in Drake University. He was also an ordained minister and held pastorates in Indiana and Kentucky. During his retirement he wrote and delivered a number of papers and addresses on Alexander Campbell and served as a good layman of his local church. His keen interest in the church and his humble attitude in all things were an inspiration to a host of people.

* * *

*Edgar Lloyd Smith,* whose last assignment was National Director of Ministerial Services with the United Christian Missionary Society in Indianapolis, Indiana, came to California in 1915 to become State Secretary of Religious Education. His contribution to this important phase of Christian work is described in the chapter relating to Religious Education, where he rendered a great service to the cause of Christian training. He was later called to the vice-presidency of Chapman College, afterwards entering the pastorate for which he had been trained.

Mr. Smith was a native of Indiana, coming to central Kansas as a young man, where in 1910 he married Miss Alice Tremaine, a sister of Stella Tremaine, well-known missionary to China. Mr. Smith received his academic work in Johnson Bible College and at Phillips and Drake Universities. While in California he was given a Sabbatical Year for study and completed his graduate degrees of M.A. and M.R.E. at Boston University.

Few men in the history of our Southern California work have contributed as much to the development of the strength of the Christian Churches as Edgar Lloyd Smith. He was alert, a prodigious worker, a wise counselor, a splendid organizer and possessed a pioneering spirit. The Smiths made their home in Glendale for thirty years before his death in January, 1952. Mrs. Smith is active in a number of fields of Christian service, serving on State Committees and in the Central Church in Glendale. Mr. and Mrs. Smith were the parents of three children.

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*Mrs. Affra B. Anderson,* who graced the position of National Secretary of the Christian Woman's Board of Missions from 1919 to 1927, began her ministry to the general work of the Disciples of Christ as State Secretary of Southern California C.W.B.M. in 1912, while her husband, G. M. Anderson, was minister at Riverside. She attended to the office tasks in her home in Riverside and later when her husband was called to the Whittier Church. In 1916 the Society headquarters were transferred to Los Angeles. Her success in leadership and her speaking ability brought insistent demand that she accept the leadership of the national board. There she rendered a distinct service and was instrumental in helping bring about the union of national boards which formed the UCMS. This position is possibly the highest honor and responsibility one of the women of the Christian Church may achieve.

As general secretary she was sent to the Orient in 1925 and while there visited her daughter, Mrs. Eva McCallum, who with her husband was a missionary in China. Mrs. Anderson was compelled to relinquish her position because of failing health. She died in 1927 at the age of 55 years and was buried in Riverside. Mrs. Anderson was a native of Indiana and received her education in its public schools. Her husband, who was an Australian, held meetings in her home church where she was the organist and where later they were married. Mr. Anderson was minister of the Third Christian Church in Indianapolis, Indiana, when he decided to come to California, accepting the pastorate of the Riverside Christian Church in 1903. Besides the two churches herein mentioned, he was pastor at Alhambra following a visit to his native Australia in 1916.

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*Miss Cynthia Pearl Maus* came to California in June, 1940, following a distinguished career as Youth Editor with the Christian Board of Publication and the pioneer Young People's Superintendent of the American Christian Missionary Society and the UCMS, during which time she not only initiated the Young People's Summer Conference Movement among the Disciples of Christ, but also produced four widely used books in the field of religious education. She was well known throughout the communion as a dynamic speaker and executive but in more recent years, after many world trips spent in research for materials with which to enrich her background for lecturing and writing, has become widely known as a lecturer in the fields of fine arts and travel.

Miss Maus has produced four giant anthologies in the field of the fine arts which, together with other productions, have earned for her recognition in *Who's Who Among North American Authors*. Miss Maus is a native of Iowa, was educated in the public schools of Iowa and Kansas and is a graduate of Northwestern University with a major in the fields of Literature, Speech and Fine Arts. Following her graduation she spent ten years in the public schools as a teacher in Grade School, High School and

Junior College. She was given an honorary degree by Chapman College in 1958. She has made a number of large gifts to missionary and educational causes in recent years. Her membership is in the Wilshire Christian Church.

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*Princess C. Long* was for forty years soloist for the annual State Convention of Southern California and in the early days leader of song for the sessions of the Convention. It was always a high occasion when she sang such hymns as "Harvest Time," sometimes called "The Song of the Reaper." A convention was incomplete without a solo from her even when the years crept on. Mrs. Long was a native of Ohio, attended schools at Van Wert and Fort Wayne, and later studied for the operatic stage in Chicago and Cleveland. She came to California with her husband, from Paris, Kentucky, in 1896. She was well known among the churches and in International conventions where she often was a soloist. Her interest in the church was intense. Her later years were spent in Ontario where she served her church in many ways. Before coming West she engaged in evangelistic work, her specialty being to prepare singers for evangelistic service. She passed away in Ontario just a few years ago.

* * *

After her retirement from positions with national boards of the Disciples of Christ, *Miss Daisy June Trout* spent her last years in Southern California, where she remained active so long as health permitted. In 1942-44 she was the president of the United Church Women of Southern California, which position she held with distinction. She served as counselor and program adviser of the Avalon Community Center and on various committees of the state work of the Disciples. Just prior to coming West she had served as national president of the United Council of Church Women, and had also been its general secretary. She occupied a number of positions of leadership with the United Christian Missionary Society, representing the Society on the Home Missions Council and on interdenominational commissions. Early in its corporate life the U.C.M.S. selected her as a secretary of the Department of Home Missions. She also served as circulation manager of *World Call* and as a leader in the organization of the Pension Fund.

Miss Trout was a native of Virginia and lived her early life in Kentucky. She spent some years as a secretary in the Y.W.C.A. and represented splendid leadership in every field she chose to enter. She was a dynamic speaker and a determined advocate of good causes.

## XXII.

# MISSIONARIES IN SOUTHERN CALIFORNIA

THE MISSIONARIES WHO HAVE RESIDED in Southern California following terms of service under the national boards would justifiably lead us to give generous space to scores of these servants of the church. We can mention at length, however, only a few, particularly those who have been widely known for rather conspicuous leadership or who have served the churches of the area or organizations connected with the general work in Southern California. Climatic and health conditions have drawn a large number of retired missionaries to the state and they have been most welcome friends of the cause of Christianity. The entire range of Christian effort has been blessed by the presence of all the missionaries who have tarried with us and by the contacts they have made among the churches. Several have been guests of California Christian Home and in turn have spoken in various churches which have benefited by their missionary information and fervor.

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We suppose that the best known and most influential of these missionaries of the Cross have been *Dr. and Mrs. Royal J. Dye,* who made their home in Pomona and Los Angeles since early in the century. Both were endowed with seemingly inexhaustible energy and enthusiasm. Not being able to return to Africa after their early years of pioneer service there, they employed their talents with equal force in the homeland. Missionary recruitment; Schools of Missions; Prayer Rooms at Conventions; establishment of a Filipino Church and Fellowship; sponsorship of other projects; promotion of the undergirding of many causes affiliated with missionary and educational endeavors, and the dissemination of missionary intelligence and fervor have been a great blessing to the Christian Churches of the area, as well as to the work in every state.

Until his retirement in about 1945, Dr. Dye was for years a representative in the field for the United Christian Missionary Society traveling all over America with the message of the Great Commission. We suppose he has done more to interest the rank and file of the Christian Churches in supporting foreign work than any other individual. Mrs. Dye was no less an influence wherever she went and particularly in Southern California. Upon his retirement Dr. Dye was persuaded to take a teaching and counseling position with Chapman College in the field of missionary instruction. This he held for a number of years. After the death of Mrs. Dye in 1951 he continued to serve the churches, when called upon, with missionary addresses and stirring challenges. The Dyes were active members of the Hollywood-Beverly Christian Church, where he for many years has served as an elder.

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After more than forty years of heroic pioneer missionary service in China *Dr.* and *Mrs. W. E. Macklin* came to Southern California where most of their days following retirement were spent. The Disciples of Christ have had few missionaries who have wielded a greater influence in a foreign land than Dr. Macklin. He landed in Shanghai in January, 1886, and began his task as a representative of the church in Nanking, the Southern Capital of China, on July 3 of that same year. His decision to open the work in Nanking was made after careful research and consultation and there he remained for upwards of half a century, founding a great mission station, building a large dispensary, a hospital, a school which developed into a university, directing the locating of outlying mission stations, rendering great and recognized assistance to the government at various times, and during his later days in the country engaging in writing, translating, lecturing and preaching. Archibald McLean, for years president of the Foreign Christian Missionary Society records of Dr. Macklin: "At first, and before the people understood his spirit and purpose, they called Dr. Macklin a foreign devil and hooted at him. They pelted him with mud and dirt and threw tiles at him from the roofs of the houses. There was a disposition, if not a determination, to drive him away from their city. He lived to become one of the most honored men in all Central China. He lived to become the associate and adviser of Viceroys and Governors and Generals. He lived to hear the coolies say as they passed him on the street, 'There goes Jesus Christ.' "

The Macklins located at Alhambra upon returning to the United States and actively associated themselves with the local church and with the cooperative efforts of the brotherhood, attending all conventions and stated meetings of the communion, taking personal participation in discussions, particularly the missionary work of the church and in the proclamation of some theories of government and economics, principally in advocacy of the Single Tax proposals of other years. Their influence was widespread and their consent to assist in missionary programs was widely sought. They finally visited their native Canadian soil where they both passed away in the glory of faithful servants to the Church and its Christ. Mrs. Macklin was a sister of Mrs. Charles E. Garst who with her husband went out to Japan as a missionary in 1883.

* * *

*William Remfrey Hunt* began his career as a missionary in 1889 in China, at Chuchow, about thirty miles from Nanking and was thus associated closely with Dr. Macklin. He had been a worker with the West London Tabernacle in London, England. He and his wife were choice spirits of the missionary nobility. Mr. Hunt gave more than twenty years of outstanding service to the field to which he first came. He acquired early in his service a good knowledge of the language and he delighted in preaching, travelling far and wide to proclaim the message of Christ. He was instrumental in founding a number of outlying mission stations. In the meantime he found time to write and to translate a number of books and hundreds of articles for magazines and papers. Not only did he perform all these valuable tasks, but in the absence of a medical missionary he practiced medicine. It is said that on his preaching trips he treated on an average of twenty patients a day. On account of his geographical studies in Anhwei and his maps of that province, he was elected a Fellow of the Royal Geographical Society of London.

In the revolution of 1911, he was appointed a Red Cross Chaplain serving with the forces from the province. He rendered a distinguished service and was decorated by the Chinese Government. Upon his retirement he came to California and became one of the best known of its Christian leaders. He went far and wide to tell the story of the mission of the church. He served for a few years the church at Brea as its beloved minister. Mrs. Hunt and he were as diligent in service in their retirement as most people are in their "active" years. Their last years were spent as loyal members of Wilshire Church, continuously promoting goodwill and the deeper Christian ethic.

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*Fred E. Hagin* had been a missionary in Japan for more than twenty-two years when he and his family came to California to establish their home in 1922. However, Mrs. Hagin and their three children had been in Glendale for some time previous to that date on account of school facilities, which were inadequate in Tokyo where the children were born. Mr. Hagen was chosen by the State Board soon after his arrival in America as city evangelist in Los Angeles. He assisted a number of churches in the months he served, but was called to the pulpit of the Figueroa Boulevard Church in 1924 where he did a valuable work for a period of five and a half years. His health did not permit him to maintain this place of leadership and he relinquished the task in October, 1929.

Mr. Hagin was a native of Illinois and a graduate of Eureka College. He and Mrs. Hagin, who was also an Eureka graduate, arrived in Tokyo in 1900. They soon became among the leading missionaries in the Japanese Kingdom. Besides their work in Tokyo they opened mission stations in five sizeable cities and a number of villages in the vicinity of the capital city and on the island of Hachioji, 150 miles from the mainland. Their most important missionary contribution was the establishment of the East Tokyo Institutional Church in 1919, which received imperial notice and $12,000.00 city donations. Mr. Hagin was the author of an informing volume on Russia, a very helpful book on Japan entitled "The Cross in Japan," and a theological work called "His Appearing and His Kingdom."

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Two former missionaries from the Philippines were called in 1929 to assist in the organization and promotion of the newly established work among the Filipinos who had located in the Los Angeles area and who had, through the interest of Dr. and Mrs. Royal J. Dye and others, been led to form a Filipino Fellowship at the First Christian Church. They were *Mr.* and *Mrs. Frank V. Stipp.* Mr. Stipp had received his education in the University of Illinois, Phillips University and the College of Missions in Indianapolis. While in the College of Missions he met and later married Miss Myrtle Wilson who was a volunteer to the mission field from Santa Ana, California. She had been aided in her college work, and later while in the Philippines was supported as a living link by the Christian Endeavor Societies of the Christian Churches of Southern California. In the mission field Mr. Stipp gave good leadership to the task of evangelizing and in supervising the growth of several churches. Mrs. Stipp was a teacher and worker among women, holding as many as sixteen classes each month in the island of Laoag. Both Mr. and Mrs. Stipp assisted also in an educational program at Vigan, some fifty miles south of Laoag.

They were a fortunate choice as directors of the new work among the Filipino citizens in Southern California. Continuing their work for some five years they left the Filipino Church strong enough to proceed without their full-time supervision. They served the churches at Brea and Glendora more than a dozen years. Mrs. Stipp suffered death in an automobile accident in Glendora in 1951. Mr. Stipp is at this time pastor of Morningside Park Christian Church, Los Angeles.

* * *

*Mr.* and *Mrs. James H. McCallum* have served the Rivera Christian Church since its organization in 1951. They had been missionaries in China since 1921 until forced by the war and the political situation to return to America. Since returning to the homeland they have been active in many ways extending their missionary passion in various fields in the church. They have been active on boards and commissions, both having been members of the Board of Directors of the State Missionary Society. Mr. McCallum is a native of Washington; was educated in Eugene Bible College and the University of Oregon and at Yale University. Both Mr. and Mrs. McCallum spent their special training in the College of Missions at Indianapolis and were appointed missionaries to China in 1921, where they did evangelistic and administrative work till forced to leave the country with other missionaries. Mrs. McCallum's father, G. M. Anderson, was for some time minister of the Riverside Christian Church and her mother served as state secretary of the C.W.B.M. and later was National Secretary of women's work for many years. Mr. McCallum was for a time a singing evangelist. He served in the ambulance corps and later as chaplain in the United States army, 1917 to 1919.

* * *

A native of Kansas, *John E. Ross* came to Chapman College in 1927 from Fresno, California, where the family then resided. At Chapman he met Mabel Irene Hughes of Los Angeles and they were married while students. Following his student days he was an active worker in the Eastside Church, Long Beach, and later preached at the little church in Gloria Gardens, going from there to Coachella in 1938 where he did good work as pastor but decided after the death of their four children, who were stricken over a brief period of time, to give up the ministry to enter training to become a medical missionary. He enrolled in Butler College to complete his academic work and then took a medical course in Indiana University. Following their acceptance by The United Society as missionaries to the Congo, they took special training in London University for Tropical Medical study and at Antwerp Tropical Medical Institute, before going to the field in October, 1950. Their success as medical missionaries is well known to the church and to thousands outside the membership of any church. The television broadcast of "Monganga" in 1957, revealing the sacrifice and the determination of the medical missionary, has familiarized millions of people with the work of the Rosses. Their impassioned appeal to the churches when on furlough has had much to do with deepening the interest in missionary endeavor. Here is an instance when the truth of the affirmation by Paul in Romans is revealed: "We know that in everything God works for good to those who love Him, and who are called according to His purpose."

* * *

*Mr.* and *Mrs. Joseph M. Smith* were commissioned as missionaries of the U.C.M.S. in 1940 and were sent to China. On account of the conflict between China and Japan conditions made it necessary to leave the field after only four months of service, when they were transferred to the Philippines. With the entrance of the United States into the war in 1941 they were placed by the Japanese invaders in an internment camp with their five-month-old son. After more than three years' internment they were rescued by the U. S. Army. Following a year in the States they went again to China in 1947 where they were assigned at Wuhu. Communist occupation of the area compelled them to leave by 1949. After returning to America they served the Memorial Christian Church in Ann Arbor, Michigan, from which they were called to the Coachella, California, Christian Church in 1952. Here they rendered a most satisfactory service for a rural community, to which type of work they had now dedicated themselves. Mr. Smith was persuaded to accept the leadership of the Department of History of Religion and Missions in the School of Religion of Butler University in 1956. Mr. Smith is a native of Virginia and his wife was born in Kentucky. Both attended Lynchburg College and Yale Divinity School. Mr. Smith has an M.A. degree from University of Wisconsin and has studied in other Universities and Seminaries. While in California they were much sought after as speakers and conference leaders and served in various ways in strengthening the missionary interest of the churches.

*Mr.* and *Mrs. J. Raymond Mills,* who have for twenty-two years been located in Asunción, Paraguay, met in Izmir, Turkey, where both were employed at the International College, at that time a member of the Near East College Association. Both were interested in religious educational work and upon returning to America were in this work in Connecticut and later with the National City Christian Church in Washington, D. C. Upon their decision to go to the mission field, the U.C.M.S., which had intended to send them to the Orient, decided, because of the critical unrest in China and Japan, to assign them to Paraguay, in 1937. For many years they were connected with Colegio Internacional, an outstanding educational institution of the U.C.M.S. in Asunción. Recently they have been doing social service missionary work at a center called Friendship Mission in Asunción. The Mills make their home, when in America, at Alhambra where the entire family has been active in the congregation. Mr. Mills is a native of Indiana. He received his college training in Pomona College and Hartford Theological Seminary. Betty, as she is familiarly known in Southern California, was born in Minneapolis, Minnesota, and received her graduate training in the University of Minnesota and at Hartford. They have two children, John and Elizabeth Lee, both living in Southern California.

* * *

*Mr.* and *Mrs. Paul Dungan Kennedy* served the Reseda Christian Church from its beginning in 1951 until 1954 and have lived in the Southland since that time until their call to Texas in 1958, where he became Director of Church Relations with Jarvis Christian College at Hawkins and Mrs. Kennedy accepted the superintendency of the Juliette Fowler Home for the Aged in Dallas.

The Kennedys went to the Philippine Islands in 1922 as missionaries under the U.C.M.S. and served until 1932, when the depression days forced the cutting down of personnel. Their service was centered in the Ilocos province at Laoag. Mr. Kennedy returned to the Philippines after World War II, in 1946, and remained three years. In the interim between terms in the mission field he served two local churches and for eight years was Secretary of the Arkansas-Louisiana Christian Missionary Society. The Kennedys have two children, Paul B., who is a successful minister of the Christian Church, presently located at Ontario, California, and Margaret Cherryhomes, for a number of years missionary in Thailand, now living in Plano, Texas, where her husband is pastor of the Christian Church.

Mr. Kennedy is one of four sons, all of whom are well-known ministers of the Christian Church, of Mr. and Mrs. Henry J. Kennedy. The father himself was a minister in Kansas for more than fifty years. Paul is a native of Nebraska but was educated in the schools of Kansas and at Cotner College, the University of Nebraska, Butler College and the College of Missions. He was married to Alletta Brokaw in 1920. Mrs. Kennedy is the daughter of a former prominent minister, G. L. Brokaw, of Iowa.

* * *

After thirty-five years of missionary service in the Philippine Islands, *Mr.* and *Mrs. Harry Fonger* came to California to serve in their time of retirement, locating in Ontario, where he has been associate pastor for some months. They have brought inspiration to many of our churches since living in the Southland. The Fongers had an interesting and important place in the life of the Christian cause in the Islands. They were sent to the field in 1923 and were located for about ten years at Vigan, Ilocos Sur, where he was the evangelistic missionary in charge of more than twenty churches. Mrs. Fonger, Leith, was in charge of the Girls' Dormitory for High School young women and taught in the nurses' training school for the mission hospital.

In 1932 they were transferred to Abra Province to work with the mountain people, known as the Tingguian. While there an unusual opportunity came in 1934 to take over the task of the American Bible Society for the Philippine Islands. This meant responsibility of getting the Bible or parts of it translated into the various languages and looking after the printing and distribution throughout the archipelago. He served in this very important assignment till his retirement in 1958. Mr. and Mrs. Fonger were obliged to take time out to suffer the hardships of three years in a Japanese internment camp during World War II. They have paid a price for their commitment to Christian Service.

Mr. Fonger is a native of Ontario, Canada. Mrs. Fonger was raised in Illinois. Both graduated from Eureka College and the College of Missions. He held a brief pastorate at Kansas, Illinois, before sailing for the Philippines under The United Christian Missionary Society. Mr. Fonger also saw two years of service in World War I.

After twelve years as professor of religious education and sociology in Union Theological Seminary of Puerto Rico and a year as missions instructor in the School of Religion at Drake University, Des Moines, Iowa, *Hugh J. Williams* came with *Mrs. Williams* to California and are located in Pasadena, where he is minister of evangelism in the Central Christian Church.

They first were stationed at Asunción, Paraguay, where they taught in Colegio Internacional; later, they spent three years in Buenos Aires, Argentina, where they were teachers. Upon returning to America in 1931, Mr. Williams took special training in Cornell University in rural education and sociology, receiving a Ph.D. degree. He accepted an assignment by the UCMS in 1943 to the Seminary in Puerto Rico. He has given special attention to extension service aiding ministers in obtaining additional training for their work.

Mrs. Williams has served with her husband and is a specialist in the field of music. Both in South America and in Puerto Rico she taught and directed choirs and conducted institutes of music for choir directors. She is the author of a textbook in Spanish in the field of music. Mr. Williams is a native of Pennsylvania. Mrs. Williams came from Iowa. Her parents were Mr. and Mrs. Hermon P. Williams, early missionaries of the Disciples of Christ to the Philippines. Both she and her husband attended the School of Missions in Indianapolis. Mr. Williams graduated from Union College and received a Master's degree from Teachers College, Columbia University. Mrs. Williams graduated from Butler University.

## Other Missionaries

Perhaps one of the reasons for the per capita missionary giving of the Southern California Christian Churches is the fact that more than their share of missionaries both retired and on furlough have resided here. The giving of the churches has exceeded for many years the per capita offerings of other states. With fewer than 125 to 150 congregations the dollar amount given for "others" over a long period was in excess of that of a number of states with two or three times the number of churches, and Southern California has ranked among the first half dozen states.

Fortunately for all concerned there have been for decades a large number of retired missionaries permanently located in Southern California and in addition quite a number have gone from the area to mission lands to serve. Their permanent homes are here. As we have noted elsewhere in this story there have been those who were compelled by various circumstances to return to America from missionary fields who have become ministers of Southern California churches. We will mention, in each instance briefly, the names of many of these who have served Christ and the Church in foreign lands.

### *Africa*

*Mr.* and *Mrs. Willard F. Learned* were sent to the field by the Central Church of Glendale in the early twenties and spent one term of service there. Upon their return from Africa he became a successful minister and has served the churches in Hollywood, Cypress Park, Glendale and Sun Valley. For a number of years he has been chaplain of Chapman College. Mrs. Learned is the daughter of Mr. and Mrs. J. W. Utter whose record of service is mentioned elsewhere. Another daughter, *Mrs. Evelyn Utter Pearson* rendered an outstanding service in Africa. She and her husband, *Dr. Ernest B. Pearson* went out as young people and remained as active missionaries until retirement. Their home is in Orange where she also spent some of her girlhood years.

Others who have been missionaries to Africa are *Mr.* and *Mrs. W. A. Hixon* who came west after their final terms of service and have become well known in the churches. He has been pastor of several congregations in recent years and is now located at Sun Valley. *Mr.* and *Mrs. Ross Atherton* of Orange were once missionaries in the Congo; as were *Mr.* and *Mrs. Stanley Weaver* of Los Angeles; *Dr.* and *Mrs. George Mosher,* who went out from the Pomona Church many years ago. *W. R. Holder* who was minister of the Orange Church in the middle thirties was with Mrs. Holder a valuable missionary to Africa. The Dyes and the Rosses have been mentioned earlier in this story.

## *India*

A number of missionaries from India have later been residents of Southern California. Among them are *Miss Lulu Ethel Garton* who served from 1915 to 1920 and upon her leaving the field she came to California and was chosen as State Secretary of the Christian Women's Board of Missions which position she held from 1923 to 1931. Her home is in Glendale. She was reared in Kansas and was a graduate of Christian College, Columbia, Missouri. *Mr.* and *Mrs. John N. Bierma* went to India from Iowa, graduates of Drake University. They spent a number of valuable years in Rath, United Province, India. They have lived in Glendale most of the time since 1932 and have been frequent visitors to our churches in the cause of missions. Mr. Bierma has assisted a number of ministers and churches in visitation and financial undergirding of various projects.

Other missionaries from India who have lived in Southern California are *Miss Caroline E. Pope, Miss Neva Nicholson, Miss Alice Clark, Mrs. Miriam Terry, Mr.* and *Mrs. C. E. Benlehr, Mrs. Jennie Crozier Stead, Mr.* and *Mrs. Ray Rice* and *Miss Ruth Kinney* who went out from the Fullerton Church, served one term and was unable to continue, *Miss Lucile Ford,* and *Miss Edith Clare Walden.*

## *China*

Southern California has been peculiarly blessed from the citizenship and the contributions made by missionaries from China from the earliest part of the century. Such men as *W. P. Bentley* and *Herbert P. Shaw* who had gone to China early in the mission work of the Disciples, returned to make their homes in California. They were men who were well educated and prepared to give dynamic leadership to the churches. However, most of their contribution was made in Northern California but they also served either as educators or ministers in the South. We have elsewhere mentioned the Macklins, the Hunts, the McCallums and the Smiths who were so well known in Southern California. Besides these are *Miss Edna P. Dale,* twenty-two years a missionary in China; *Miss Cammie Gray,* who a few years ago settled in Southern California after a long service in China; *Miss Lois Anna Ely; Miss Lillian Abbott; Mr* and *Mrs. Glynn Adsit* who were in the pastorate of the Orange Church following their evacuation from the mission field; and *Mr.* and *Mrs. Edwin Marx* who lived in Long Beach for some time after being compelled to leave China.

### *Other Fields*

The Japanese fellowship in Los Angeles had in its beginnings the valuable aid of *H. H. Guy* who had entered Japan as a missionary under the Foreign Christian Missionary Society in 1893. He helped to present the need of work among Japanese immigrants in Southern California to the Executives of the Christian Women's Board of Missions and was later given charge of the early developments of the work in Los Angeles. It is said that he had marvelous command of the Japanese language. Mr. Guy later became president of Berkeley Bible Seminary. *Mr.* and *Mrs. Ben E. Watson* who ministered to the Central Church in Pasadena for a number of years had been missionaries in Tokyo. Both had studied at the College of Missions after their academic work. Upon their return to America they settled in Southern California in 1926. He was appointed superintendent of oriental work on the Pacific Coast and did much to strengthen the efforts of the church among both Japanese and Chinese immigrants. Following their pastorates on the Coast Mr. Watson was employed in the field for the National Benevolent Association and The United Christian Missionary Society. The Watsons have a son who is a missionary in the Congo. *Mr.* and *Mrs. Clayton H. Wilson,* who have served churches in Southern California, were missionaries for some years in Japan.

*Mrs. A. L. Shelton* and *Mrs. Minnie Ogden,* formerly of Tibet, have lived in Southern California since their return to America after the death of their husbands. *Miss Fannie S. Carlton,* librarian at Chapman College served the missionary cause in Puerto Rico as did *Miss Florence Mills* who was a guest at California Christian Home till her death. *Miss Bertha Clawson,* also of the Home, was a missionary in Japan. *Mr.* and *Mrs. Fred Hughes* who made their home in Pomona for a time after their retirement were missionaries in Paraguay for many years. *Mrs. Agnes Fishback Lessley* whose family and whose home are in this area was for years a missionary in Paraguay and has served in other Latin American Stations for the U.C.M.S. *Miss Pearl Gibbons* and *Miss Mary Wilson* have been missionaries in Mexico. *Miss Edna Gish* has served in both China and Thailand, and *Mr.* and *Mrs. Lawrence Granger* in Mexico.

Mr. and Mrs. Oswald J. Goulter, who had served as missionaries in China since 1922, first made their home in Southern California in 1937, living for a year at Redlands. When war conditions permitted their return, they spent a further period in China, but in 1941 Mrs. Goulter and their three daughters were compelled to leave China and came to Beverly Hills where they established their home while Mr. Goulter remained under Japanese imprisonment throughout the period of World War II. Mrs. Goulter became widely known as an effective speaker and lecturer on missions.

Some time after the Japanese surrender, Mr. Goulter was permitted to come to America and lived with his family in Beverly Hills. Following a year's furlough, the parents returned to China just in time to run into another war, this time the Communist revolution. After suffering a time of great hardships, they came back to California, but after a short time went to Oklahoma to fill a position in Phillips University. Their three daughters are married and live in California.

Mrs. Goulter (Irene) is a native of Alva, Oklahoma, and her husband was born in Australia. They met while he was a student at Phillips University. Mr. Goulter completed his work at Phillips and later continued his study at Hartford, Connecticut, in Yale Divinity School. Both of them had special training in Nanking University.

## XXIII.

# LAY LEADERS OF THE CHURCH

The Christian Churches of Southern California have had, by and large, a great number of laymen and laywomen who have shown capabilities of leadership and have contributed much to their local congregations, but we must confine our story to the men and women among them who have been given places of wide responsibility within the brotherhood at large, and whose names are therefore well known among the churches.

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Possibly the best-known layman among the Disciples of Christ throughout most of their history was *Charles C. Chapman*. Mr. Chapman came to California in June, 1894, and soon located in Fullerton where he lived till his death in 1944. He had already become prominent in the religious life of Chicago. He helped found the City Missions Board there, was a member of the board of the Cook County Sunday School Association, vice-president of the International Sunday School Association and a director of the Y.M.C.A. On his arrival in California he at once became interested in the church and Sunday School activities of the twenty Christian Churches of the area. His name appears on the program of the 1895 State Convention in its Sunday School session.

When the Christian Missionary Society of Southern California was organized in 1903 he became its first president and automatically the president of the State Convention. He held these offices with great credit till 1921, relinquishing them to give time to Chapman College in whose founding and maintenance he gave fully of his means and life. It is of note that he had a part in the dedication of more than 100 churches in this area. He could preach, and did quite regularly in the pioneer days, he could lecture on various themes related to religion and civic matters, he was an admirable presiding officer, and he was a wise counselor. He contributed large amounts to churches and various other institutions, among the latter the Christian Hospital at Nantungchow, China, which he built.

* * *

*James G. Warren* came to California from Ohio in 1898. He was a graduate of Hiram College and kept vitally in touch with matters pertaining to the Disciples of Christ. He early became a member of the First Church in Los Angeles and was its loyal supporter. He knew most all the ministers of Christian Churches and was never too busy to counsel with them. He was interested in interdenominational affairs and held a number of places of leadership in co-operative organizations. He was for years president of the State Sunday School Association and the Los Angeles Y.M.C.A. He served long years on the Board of the State Society and served as president of the State Convention. He led in the founding and maintenance of the University Religious Conference. His business ability and his many investments in fields of commerce and industry made him a millionaire but his first concern was with the church and its growth. He was a loyal member of First Christian Church and when it united with the Wilshire Church he supported the united church till his death in 1949.

* * *

Among the laymen who were responsible for the existence and perpetuity of several churches was *William F. Holt* who, in his book describing the opening of the Imperial Valley, calls himself "the Missourian." Mr. Holt was the founder and the savior of the desert lands now known as the garden spot of the Southwest. He was a member of the Christian Church and remained a loyal supporter of its program. He served on many boards, such as the State Society, Chapman College and the State Convention of the Christian Churches. He donated church sites in various localities, especially in the Valley, and contributed to the erection of many churches. He was the friend of ministers and their wise counselor. He was a close friend of Harold Bell Wright, the author of many books, and gave him much of the information for one or two of them. His later years were spent in Los Angeles where he was a loyal member of the Hollywood-Beverly Church until his death in 1951.

* * *

One of the men who has occupied places of leadership in the life of the Disciples in Southern California is *Richard W. Blackburn* who held the presidency of the State Convention in 1955. Mr. Blackburn is a native of Canada. His boyhood was spent in Ohio, where he became a member of the Central Christian Church of Toledo. His family came to Los Angeles in 1904. He served as superintendent of the Broadway Church Sunday School for nine years. He was married to Miss Ramona Boon and to them were given two sons. Later he was superintendent of the Sunday School of the First Church in Los Angeles. In 1915-16 he was superintendent of Christian Endeavor for the churches of Southern California. Upon moving to the Coachella Valley in 1917 he was instrumental in the organization of the Coachella Valley Christian Church. "Dick" has served in many capacities in the church. For many years at various intervals he has been a member of the State Board, has been a trustee of Chapman College for a number of years, and has led in fields of Christian work in other capacities, especially in the Valley. He is a farmer, raising oranges, grapes, and dates. He has served in various offices of the local farm bureau, as vice-president and president of the California Farm Bureau and from 1938 to 1943 was secretary-treasurer of the American Farm Bureau with offices in Chicago. After returning to California he was for six years in the field of public relations with the T. W. Braun Company of Los Angeles.

* * *

The president of the forty-fourth annual convention of Christian Churches, held at Long Beach in July, 1932, was *Carl A. Bundy,* a layman and an elder of the First Christian Church of Los Angeles, where he had served as a leader for more than twenty-five years. Mr. Bundy is a native of Indiana, where he was an active member of the Christian Church in his native town, Knightstown. He has not only been an elder in the First Church and later in the Wilshire Church but has been chairman of the board and a teacher in the Sunday School. He has served on a national board, the American Christian Missionary Society of the Disciples of Christ. He has also been president of the Advertising Club of Los Angeles and vice-president of the California Christian Endeavor Union.

Mr. Bundy early showed ability which led him into the field of creative advertising. He was a designer and developer of new ideas in printing and promotion. He organized a unique business under the title, Carl A. Bundy Quill and Press, getting his idea from the pen of Benjamin Franklin, who wrote under the title, "Gumption Quill Says." Mr. Bundy has spoken far and wide on topics related to creative advertising. Since his retirement he has lived in Glendale with his splendid wife.

* * *

*Jay J. DeJarnette,* an elder of the Hollywood-Beverly Christian Church, was president of the 1936 State Convention, when A. W. Fortune of Lexington, Kentucky, was guest speaker. The convention was held in Long Beach. Mr. DeJarnette had long been a leader in the church. He was a native of Missouri but spent his young manhood in Omaha, Nebraska, where his parents and the family were active members of the First Christian Church. Before coming to California in 1926 he had lived and been active in the church in St. Louis, Missouri, in Oklahoma and in Sioux City, Iowa. On coming to Los Angeles he and his wife became affiliated with the Wilshire Church, later helped form the nucleus of the Beverly Christian Church, which united with Hollywod Church in 1934. Mr. DeJarnette was chosen the first president of the Hollywood-Beverly Church Board of Directors and has served in many capacities, until compelled by physical disability in very recent years to relinquish much activity. His has been a life of devotion and dedication through the years; he has been a wise counselor and an efficient leader. He has been owner of an automobile agency.

Both *Mr.* and *Mrs. Charles O. Goodwin* contributed a far-reaching ministry beyond their local church. Mr. Goodwin, who passed away in 1947, had been one of the most active and generous members of the State Board of the Christian Missionary Society in its formative days, helping to establish new churches in the Southland. His name appears in the minutes of the early board meetings as one who took the initiative and who helped undergird with service and with money many projects of the Disciples.

Mrs. Goodwin has been a leader in the field of ecumenicity. Both she and her husband were interested actively in the promotion of Christian unity and were members of the first national organization founded by such men as Peter Ainslie and Herbert L. Willett. She has given of her talent and energy to the University Religious Conference, to committees affiliated with this student organization and has helped organize important groups relating thereto. She was the first woman President of the Church Federation of Los Angeles. Her interest in the World Council of Churches has taken her to many parts of the world. She is on the board of the National Council. With other responsibilities among the Disciples, she is at present a member of the Board of Managers of the U.C.M.S. She also is one of a very few women chairmen of the local church boards of directors.

Mr. Goodwin was a native of Illinois, coming to California at ten, entering business at twenty-one. Mrs. Goodwin was born in Missouri, the daughter of a Disciple minister, John E. Elmore. Both were members at the Broadway Church when they were married and later joined the Magnolia Avenue Church. Afterward they were workers in the Wilshire Church and in 1933 helped found the Beverly congregation which united with the Hollywood Church in 1934. The Goodwins were the parents of four children.

* * *

*Leland D. Jones,* D.D.S., was the president of the Fiftieth Annual Convention of the Christian Churches of Southern California, held at Long Beach, with Roger T. Nooe as guest speaker.

He has for many years been a leader among the Disciples, especially in San Diego, which has been his home since 1899. He has practiced dentistry since 1901, and held many positions with dental associations, having served as President of the San Diego Dental Society and the Southern California Dental Association.

Dr. Jones is a native of Kansas. He came with his parents to California in 1899 and became a member of the Central Christian Church of San Diego. His chief interest was in the field of Christian Education. He taught Sunday School classes for several years and was superintendent of the Church School for a dozen years. For 18 years he was president of the San Diego Council of Religious Education. He served also as president of the San Diego County Christian Endeavor Union, was a member of the San Diego Y.M.C.A. Board for over fifty years. He was choir director for some ten years in his local church where he also was a deacon.

He and Mrs. Jones have long been interested in the co-operative programs of the brotherhood and in interdenominational programs of Christian work and continue to manifest their allegiance to these projects.

* * *

Because of her wide range of service to her local church, in state organizations, in national positions of responsibility and particularly in women's work, we are happy to present *Mrs. D. F. Jorgensen* in our story of prominent personalities. She was a devoted member of the Alhambra Christian Church and occupied many positions of work in her local congregation. She served as president of the State Board of Christian Women's Fellowship; as vice-president of the Christian Missionary Society of Southern California, and as vice-president of the State Convention of Christian Churches. She also occupied the office of vice-president of United Council of Church Women of Southern California.

Mrs. Jorgensen represented Southern California on the Board of Managers of the United Christian Missionary Society and was chosen a member of its Board of Trustees. She was a valuable counselor and together with her husband, David, made a great contribution to the religious life of community and state. She was a native of Missouri, received her education in Oregon and completed a nurses' training course in Oakland, California, practicing her profession until her marriage. Her death, following a prolonged illness, in November, 1957, was keenly felt by the churches of the area.

* * *

The president of the 1959 State Convention is *Lawrence C. Moseley,* one of the most active laymen of the Wilshire Church, where he has held almost every position of leadership within the congregation with earnestness and efficiency. Recently the church named a lovely chapel in the new educational building in his honor. Besides his contributions of service and means to the local church, he has been an active member of the boards of the Los Angeles Y.M.C.A., the Church Federation and the State Convention. He is a member of the Board of Governors of Chapman College. For some years he was treasurer of both the State Society and the Convention.

Mr. Moseley is a native of Kentucky, received his education in his home city of Owensboro. He took special training as a shoe salesman and was sent by the school to a firm in Plymouth, Indiana. Here he met his wife. He had been a member of the Baptist Church and she of the Presbyterian Church. They became active members of the First Christian Church of Plymouth. At the age of 22 he was superintendent of the Church School, chairman of the official board, deacon, and head of the city vacation Bible school. He was chosen to places of responsibility on various city and county committees of religious education and Christian Endeavor and Y.M.C.A. groups. On coming to Los Angeles in 1940 both he and his family joined the First Church which soon united with the Wilshire congregation where they now belong. He developed his own business, Sanitex Products, Inc., which produces and distributes floor cleaning products.

*Arthur G. Stepper,* one of the most sought-after counselors and one of the most highly esteemed laymen of the Christian Churches of the area, came with his parents to California from Missouri at the age of twelve. He held membership in the First Christian Church and later assisted in founding the Wilshire Church where he served until 1933 when he helped establish the Beverly Church, which united with the Hollywood Church in 1934 to form Hollywood-Beverly Christian Church. He was for many years an elder, served as chairman of the board, member of the choir and a valuable member of business committees.

Mr. Stepper was an attorney and rendered great aid to various organizations of the church. For many years he was the treasurer of the State Society and much of the time kept the financial books, without remuneration. He was treasurer of the State Convention for about a dozen years. Of course, he was also a member of many committees of said organizations. One of his contributions was in connection with the business administration of Chapman College. Both on its Board of Trustees and as treasurer he gave much time and energy. His sudden death in 1947 left a void in many positions of importance among the Disciples. Mrs. Stepper and their son, Arthur, are workers in the Hollywood-Beverly Church.

* * *

*Wilbur E. Tunison,* a layman in the Wilshire Christian Church, was the president of the 1946 State Convention for which Clayton C. Morrison and Perry E. Gresham were guest speakers. Mr. Tunison first became a Christian in the University Christian Church which he attended as a young man. He later united with the First Church and upon the union of that congregation and the Wilshire Boulevard Church, he became one of the elders and a dynamic leader. He served the local church in many capacities and his widening influence brought him into prominence in brotherhood-wide affairs as well as in the interdenominational world. Soon after the founding of the national laymen's organized life, he was elected to its advisory board and became a well-known laymen's leader. He had just been chosen as a national officer when he was suddenly stricken by a heart attack in the fall of 1957 which ended his career.

Mr. Tunison was a businessman but never neglected his responsibilities in the church. He had been a student in Transylvania College before entering his vocation, had been a leader in the local church from the time of his entering into its fellowship, and gave of time and means to advance its interests. He served on the State Board, on the Board of Trustees of Chapman College and, upon relinquishing his business, he became the comptroller of the college. He contributed largely to its perpetuity. Mr. Tunison served a term as president of the Church Federation of Los Angeles.

He was a native of California. He married Miss Dolly Wirick and they were the parents of two sons who have honored the church by their service.

* * *

The 1934 Convention of the Christian Churches was presided over by *Dr. William H. Wickett* of Fullerton. George W. Knepper of Akron, Ohio, was the guest speaker. Dr. Wickett had been a member of the First Christian Church of Fullerton since 1910, had served the church in many capacities. He was a trustee of Chapman College for a number of years. He is still a prominent leader in local and state work, having been president of the California State Christian Endeavor Union and active on various district and state committees of C.E.

Dr. Wickett is a native of Toronto, Canada. He was educated at Toronto University and received his M.D. at the University of Southern California. Mrs. Wickett is the former Ethel Chapman, daugther of the late Charles C. Chapman.

* * *

*Mrs. H. G. (Margaret) Wilkes* was chosen in 1958 as a member of the important Commission on Brotherhood Finance, which is composed of fifteen members who pass upon all financial goals and appeals of agencies participating in Unified Promotion. Mrs. Wilkes has served on a number of boards and committees in the state organizations; among them the Board of Religious Education, the Avalon Community Center and the Christian Women's Fellowship. She was elected to the position of vice-president and later president of the State C.W.F. Nationally she has been a member of the International Commission of the Christian Women's Fellowship and on the Board of Higher Education. She has also held offices in the interdenominational women's work, locally and state-wide.

Mrs. Wilkes is a native daughter, a fourth generation of Californians. Her forebears on both sides of her family came to California in 1846, settling in northern California. They were natives of Missouri and members of the Christian Church. Her great-grandfather, Northcutt, was a circuit preacher in Lake, Sonoma and Napa Counties for many years. She secured her college training in the University of California at Berkeley and was married in 1937 to Mr. Wilkes who has for many years been a motion picture sound recorder with the Twentieth Century-Fox Studies. They live in North Hollywood and with their three sons are members of the First Church, where she has served as Sunday School superintendent, president of C.W.F. and chairman of the official board.

# PART TWO

## LIFE STORIES OF CHRISTIAN CHURCHES

THE PURPOSE OF THIS VOLUME is not only to record historical data which may be of interest to those who are our contemporaries but also to publish for those who may come after us as nearly a true story as is possible of the events and the continuity of growth which have made the Disciples of Christ one of the outstanding Protestant bodies of Southern California. We have made an effort to cover the romance of our beginnings and to describe the development of the organizational life of the communion. We have given time and space to honor a few leaders who have given distinctive service to their denomination, with full knowledge that there are hundreds of others who have labored and wrought magnificently to strengthen the cause of Christ and the church.

Now we shall make an effort to register some facts having to do with the various congregations now functioning as separate entities, not all of which support the general missionary program of the Disciples of Christ, but which nevertheless are known as Christian Churches or Churches of Christ whose background and theological ancestry are analogous and whose existence is registered in the national Year Book.

We wish to give credit to a great number of ministers and other church workers who have helped to furnish the data herewith recorded. Many, many Christian friends and leaders have shown an interest comparable to any who might have been collaborators in the publishing of this composite history of a growing religious body. The interest manifested reveals the need of such a volume. We are especially indebted to those who have furnished the data set forth in the Life Stories of Christian Churches which follow. Even with this assistance, it is certain that there will be many errors in names, dates and incidents. The Disciples of Christ are noted for their laxity in recording information which later is revealed as most vital. Some churches seem to have made no effort to keep records. In many cases it becomes necessary to rely upon the memory of some who may not be able to recall valuable information. However, in almost every story there are reliable facts and information that is accurate. We suppose that details of history of a congregation are not so important as the fact that a church has been in existence and has led men to Christ and helped establish the Kingdom of God on earth.

I.

# CHURCHES IN LOS ANGELES COUNTY

## EASTERN AREA

**• Arcadia**

The Arcadia Christian Church at Colorado and Santa Anita is one of the newer churches, founded in 1954. Its buildings, an attractive chapel-sanctuary, large social hall and Sunday School unit, were erected before there was a congregation. The site was the gift of Wilson W. Lahman, a consecrated layman residing in Arcadia, who had formerly been a member of the Glendale Central Church. The buildings were erected under his supervision since he is a carpenter by trade. The State Society invested some $25,000.00 of Mid-Century funds in the project and with the aid of Church Extension loans about $50,000.00 was expended in the project. The church was dedicated December 7, 1954. Services began to be held in September of that year by Willard C. Dorsey, who had been called by the State Board from Galveston, Texas. He had been formerly the pastor at Bellflower, California. The church is centrally located and is very attractive in appearance. It is self-supporting and is enlarging its educational facilities to take care of a growing congregation and its requirements. The congregation numbers, after five years, about 250 members. A number of prominent Disciples from other churches in the Southland have settled in Arcadia and have united their experience and talent with the group to make a very active congregation.

**• Azusa**

The First Christian Church of Azusa was the thirteenth church to be organized in the Southland, dating its beginning in 1888. Twenty-five charter members under the leadership of L. P. Philips constituted the initial group and met in their first building on South Azusa Avenue, from which they moved in 1897 to San Gabriel Avenue. In 1911 the congregation erected a larger building at Sixth and Azusa in which they carried on their work for more than forty-five years. During the ministry of Harry J. Hill, the church purchased a larger site at Sixth and Sunset and erected a modern Sunday School unit and a multiple-use chapel and social hall. Additional equipment has been dedicated under the ministry of the present pastor, Paul E. Farrell. The church has a laudable history of co-operation and of missionary support and of interest in Christian education. Of course, over a period of more than seventy years it has had many pastors, most of whom had been well known in their generation. Among them were L. P. Philips, James Maxon, Elliot Ward, James R. McIntire, J. W. Lowry, J. R. Havener, A. O. Wilkes, Fred T. Carter, F. M. Colville, W. H. Bagby, Tunis S. Cordill, Paul J. McKusick, R. J. Bamber, Clinton P. Campbell, Charles F. Hutslar and Charles F. Hutslar, Jr., Otto D. Lee, L. A. Hurt, Harry J. Hill and Paul E. Farrell. The membership now numbers about 400 and the property is valued at $100,000.00.

- **Baldwin Park**

The Baldwin Park Christian Church started in a tent meeting held by Arthur F. Ritchey, state evangelist for the Christian Missionary Society, in the summer of 1928. Immediately a payment was made on a lot on which later was built the original church edifice. The small congregation met for some time in Shultis Hall and the Woman's Club House, occupying its own building on December 1, 1935. The church carried on its program in this rather attractive building on a small corner lot until its growth demanded expansion of buildings and parking space.

In 1952, the old building was removed to 4161 Sierra Madre Street, additional class rooms were built in connection with the revamping of the church building itself. The first pastor of the church, serving for two years, was Frank Colville. A number of Chapman College students kept the church going thereafter for several years, including Edwin Carter, Mapes Stanley and George Haskell. S. M. Bernard was the first full-time pastor. He served the church from 1934 to 1938 and was followed by H. E. Wilhite. Later ministers were Joseph Olsen, Richard C. Lockwood and Frank Schottelkorb who has been with the congregation for more than ten years, developing it into a thriving and forward-looking church with a membership of nearly 300.

- **Covina**

In the fall of 1894 the minister of the Glendora Christian Church, Francis A. Wight, held a "successful protracted meeting" in the town of Covina and organized a church of thirty-three members. The first building was erected on West Badillo Street in 1896.

The original buildings on the present site at Park and San Bernardino were dedicated in 1904 during the ten years' ministry of J. W. Utter. Other units have been added in later years and the church has recently bought a tract in a growing part of the city on which it expects to erect more adequate buildings for its present and future use. This church was, during the ministry of Mr. Utter, noted for its support of Disciple missionaries but during the ministry of Francis M. Arant changed its interest largely to independent missionary support, except offerings from a cooperative Woman's Missionary Society. Succeeding ministers have helped to bring the church to its former support of brotherhood agencies. The church now has a membership of nearly 500. Among its ministers, besides Mr. Utter, have been these well-known men: G. W. Conley, W. M. Harkins, D. F. Stafford, G. W. Thompson, Richard W. Gentry, Russell F. Thrapp, W. Dow Crewdson, Francis M. Arant, George G. Elder, R. L. Burton, Dean W. Berger and Forrest J. Hibbard.

### • Delhaven—La Puente

A survey of a rapidly growing new community revealed that best possible location for a church in the West Covina—La Puente area seemed to be at Francisquito and California Avenues. Living at this particular point were Mr. and Mrs. C. E. Charles. He was an elder of the Covina First Church and both he and Mrs. Charles had been workers in the Santa Monica Church for many years. Their home and another bungalow were purchased by the State Board at considerably below the actual value. Services were begun in October, 1956, in the revamped bungalow, with Alvin W. Braden as pastor. The charter membership roll closed on June 2, 1957, with 119 members. With special gifts from the Little White Chapel, Burbank, the Mid-Century Committee of the State Board was able to dedicate a $30,000.00 multiple-use building, the thirteenth Mid-Century Church, on October 27, 1957. Mr. Braden resigned in 1958 and was succeeded by Oren A. Tolliver, formerly a worker in the San Bernardino First Church and recently a graduate of Texas Christian University. Delhaven is a strategically located church and will develop into a strong congregation.

### • El Monte

There was a Christian Church at El Monte as early as 1883. It reported a membership of forty in that year. It was one of the congregations started by Dr. Carroll Kendrick in the early eighties.

In an address delivered by A. C. Smither in a State Convention he stated: "Like several other Christian Churches and the river alongside of which El Monte was built, the water of life disappeared in the sands of time to reappear in years to come." The present church was organized by J. W. Utter in 1904. At first the thirty charter members used a hall in which to meet, then the Baptist Church building, and in 1905 a small unit was built on the corner of First and El Monte, which with alterations and additions served the church more than forty years. In the early fifties the congregation purchased the property of the Presbyterian Church which was changing locations.

The First Christian Church is now located on East Valley Boulevard at Columbia in a commodious and very acceptable church plant. The church had many struggles and setbacks through much of its history as is evidenced by the fact it has had in fifty-four years as many as twenty-five pastors. The best known among them, at least to the present generation, are J. W. Utter, L. W. Klinker, E. H. Keller, George R. Whipple, L. I. Chamlee, Harry Wilhite, J. Orye Wing, D. S. McDonald, Otto D. Lee, Charles A. Sykes, W. John Parker, Samuel F. Pugh, El Dean Wilson, Harold V. Reeves, Heber H. Pitman, Millard L. Riley, who died early in his pastorate, and Robert C. Burton. The El Monte Church is one instance where the change of location has meant the difference between failure and success.

### • Glendora

Prior to the establishment of a church in Glendora, B. F. Coulter of Los Angeles made frequent visits to the community, preaching in homes and in a schoolhouse. Dr. Carroll Kendrick who did evangelistic work in many communities from his home in Downey held evangelistic services and finally on June 25, 1885, organized a church with twenty-one charter members. Services were held in a public school until arrangements were made with a Methodist church to conduct meetings in its building. A sizeable one-room building was dedicated on February 11, 1888, by A. C. Smither, First Church, Los Angeles. This building accommodated the growing congregation for thirty-four years, when on September 16, 1923, the present structure costing $75,000.00 was occupied by the church. C. W. Cauble of Indiana was the master of ceremonies on the occasion, raising some $40,000.00. Loans were made by local banks and finally the Board of Church Extension became a helping hand, taking over the debt from the banks.

This church has had a splendid history of growth in a stable community. It has had some thirty ministers over a period of seventy years, beginning with Wm. S. Young in 1885. We shall mention some of them who are best known in Southern California. During the first twenty years more than fifteen ministers assisted the church, each serving only a year or two. Among them were L. O. Fergusson, Lafayette Swindle, both of whom had at some time been with the Broadway Church in Los Angeles with Mr. Coulter, L. O. Newcomer and F. A. Wight. Later came George Ringo, A. R. Gillespie, D. E. Millard, J. R. Rountree, Claude C. Jones, George W. Crain, Frank V. Stipp, Claude Breidenthal, Ned Romine and Harry E. Nissen.

### • Monrovia

Following a six-week revival meeting held in the Congregational Church by Sumner T. Martin, the First Christian Church of Monrovia was organized with nineteen members in March, 1905. Early meetings were held in the Woman's Club House until a small frame building was erected on the present site at Palm and Primrose Avenues. This building was dedicated in January, 1906. A. K. Wright was the church's first minister and was succeeded by Clark H. Marsh, when the church occupied its new quarters. Mr. Marsh was called to a teaching position in Japan in 1908 but returned to the church in 1910, remaining till 1916, rendering a distinct service to the congregation and the community.

J. A. Stoptaugh was with the church a year. Leslie G. Parker was minister for two years; J. T. Pugh for three and a half years; James Small, well-known evangelist, served the church two years. During his ministry the basement of the present building was completed and roofed over and used as the church center for five years. During the nine years' pastorate of Frank H. Shaul the building was completed and dedicated in January, 1931. Stanley Bond became pastor in 1936 and was with the congregation nine years when he was succeeded by Roy Weaklend who remained as pastor till 1952. During his ministry several projects were completed including the purchase of a parsonage adjacent to the church property. Alvin W. Braden served the church from May, 1952, until 1957. He was followed by Roy A. Adams whom the church lost by death in 1958. John O. Hedwall began his ministry with the church in October, 1958.

### • Pomona First

The eighth Christian Church to be founded in Southern California was at Pomona, when in 1883 a group met in a school yard in the town of 250 citizens "for fellowship and for the breaking of bread and for prayer." The First Christian Church was soon organized and W. T. Tibbs called as pastor. In 1886 a small frame church building was erected with volunteer labor on a lot costing $125.00. Two years later the group numbered 37 members. The second pastor was Mahlon H. Wilson, who was followed by Frank W. Dowling under whose ministry the second church building was dedicated in 1893. The third building seating 1,400 in which the church worshiped for more than forty years was erected during the pastorate of M. D. Clubb. The present church plant valued at a half million dollars was begun during the ministry of W. John Parker and completed in the fall of 1955 under the leadership of John W. Messer.

This church has had a number of ministers who have gone into state and national leadership. Among these were Grant K. Lewis, R. P. Shepherd, M. D. Clubb, C. R. Hudson, A. R. Liverett, George N. Reeves and Donald F. West. Other ministers of like qualities have been E. S. Conner, Madison A. Hart, S. G. Buckner, C. F. Hutslar.

The present minister is R. Lee Pryor who has filled many positions of honor among the Disciples of Christ. In all, the congregation has had in 75 years only 17 pastors. This church has been a leader in missionary endeavors, in brotherhood support and in the field of religious education. Among its members sent to mission lands were a Mrs. Hoblett and her son Merritt, Edith Apperson, Amanda Wing, Dr. George E. Mosher, Nina DuPee and Tessie Williams. The church in the fall of 1958 celebrated its seventy-fifth anniversary in a week-long series of gatherings.

### • San Dimas

This is another church which owes its beginning to J. W. Utter whose influence and zeal were responsible for the existence of so many churches organized over a period of some sixty years. It began in a tent meeting held in 1910. W. E. Spicer became the first minister, conducting services in a hall. During the ministry of S. M. Bernard the first building was erected. He was followed by Prof. W. A. Parker of Pomona College who had been a prominent minister of the Christian Church in Kansas. Frank M. Dowling was pastor from 1916 to 1918. During the next ten years the following men served the church: W. E. Garrison, John T. Stivers, Richard E. Brown, Lambreth Hancock, and P. Meredith McCluer. Following a term as pastor by Tunis Cordill, the church in 1932 affiliated with the Community Church with J. A. MacDonald as pastor. The union lasted only six years.

The congregation of Disciples again occupied its rather pretentious building and called Willard C. Dorsey to take over the leadership. He was called to the Bellflower Church in 1941 and in turn was followed by L. L. Roberts, Donald E. Poston, Russell Lowry, Gifford Gordon and L. V. Lovell who died while serving the church. Wm. J. Diehm was pastor from 1952 to 1957 and was succeeded by the present minister, Frank C. White.

On the night of October 21, 1955, the church building with all its contents, including a pipe organ, was destroyed by fire. The congregation decided to leave the restricted site and purchased a four-acre tract in a strategic location, and dedicated the first unit of its new plant in July, 1957. The church is on its way to becoming one of the most influential in the entire community. Sometimes a first-class fire works wonders.

### • Temple City

In January, 1942, George G. Elder, who had been minister at Covina, called a meeting of interested persons to assemble in the Masonic Hall in Temple City to consider the opening of a Christian Church in the community. On January 11, 47 persons began the organization of a new church in this very strategic community. The congregation grew and in the summer of 1943, with the assistance of the State Society, there was purchased a central location at Golden West and Las Tunas. The Tuesday Club building in San Gabriel was bought and moved to this location. The money used by the Society came from a trust fund left from the sale of the old San Jacinto Christian Church property, which money came into its possession about that time. An educational unit was built soon after the Club House was made ready for church services. The church made rapid growth and was compelled to secure a larger site.

It is now located on the corner of Golden West and Garibaldi. The old buildings were moved on to the new site in 1951 and additional units have since been built, largely by volunteer labor. It is now in the process of finishing its main sanctuary. The church is meeting its responsibilities in a splendid way. Mr. Elder gave up the work in 1955. J. Rex Smith had a very successful ministry from 1955 to 1958 when he resigned to secure further academic training. He was followed in the summer of 1958 by Dennis Savage. In less than two decades this church has come to full growth and is a strong congregation, serving its community and supporting its communion.

- **West Covina**

The West Covina Church of Christ is located at the corner of Lark Ellen and Puente Avenues. This church was organized in a home in January, 1952, through the efforts of A. C. Vernon, who became its minister and remained with the group until 1956, when he was succeeded by J. Paul Morgan. After a period of about two years Mr. Morgan returned to Georgia and was followed by Kenneth W. Knox. The congregation met in various rented quarters until 1955. The church purchased a tract of six acres, sold off all but a large corner where its first unit was dedicated on June 20, 1955. Plans are completed at this time for additional Sunday School units, which, when erected, will be large enough to house a school of more than 600. The church has a membership of over 200. It is situated in a fast-growing community and is a growing congregation. This church is one of the groups not supporting co-operative agencies of the Disciples of Christ.

## Eastern Suburban Area

- **Alhambra**

A group of thirty people organized the First Christian Church in the local Woman's Club on November 10, 1910. To them were added as many more from a revival meeting held in 1911. On Thanksgiving Day of that year some 30 men erected the frame of what was for many years known as the "Little Brown Church," located at Third and Commonwealth, just one block east of the present church. Halsey Linsley was the first pastor. The first ten years' story records the leadership of eight ministers. Besides Mr. Linsley they were C. W. F. Daniels, W. S. Crockett, J. Walter Carpenter, George W. Woodbury, J. F. Parker, G. M. Anderson and Otho C. Moomaw, who remained with the church for four years from 1920 to 1924. Under his leadership plans were perfected for the present structure.

The building was completed under the ministry of Kelly O'Neall who served till October, 1929, and was followed by Russell F. Thrapp. Theodore R. Leen was pastor from 1932 to 1937. Ira LeRoy Ketcham came to the church from Ventura in 1937 when, after eight years, he went to the Central Church, Glendale. He was succeeded by J. Barbee Robertson from Wichita, Kansas, who held the church's longest pastorate, ten years. James K. Hempstead of Centralia, Illinois, came to the church in 1956. Extensive remodeling was done to the buildings under Mr. Ketcham's pastorate. The congregation bought considerable adjacent property for expansion while Mr. Robertson was with the church and during the ministry of Mr. Hempstead, the congregation has voted to proceed with extensive building operations which will mean that soon one of our very best church plants will be in Alhambra. This is one of the fastest-growing churches of the Disciples in the Southland.

### • Downey

The Downey Christian Church was the first Christian Church organized in Southern California. A small group was started in San Bernardino a few months previous to the founding of the Downey congregation but it disbanded for a time, to reorganize in 1872. In January, 1869, it seems that B. F. Standefer, who was conducting meetings in a carpenter shop in San Bernardino, was prevailed upon by William Justice, who lived on a farm near Downey, to leave the group and come to Downey. He held a brief revival in a Methodist church house in the neighborhood. A nucleus of six members formed the new church. Some of the preaching elders held the church together. Some forty were added later from a meeting held in Gallatin, now Rivera, and in 1874 G. R. Hand, one of the strong preachers of Northen California, formerly from Ohio, came from Sacramento and became pastor at Downey.

Mr. Smither, in the Golden Jubilee booklet, published in 1938, relates this about Mr. Standefer's death: "He was militant in temper as well as in the gospel and was shot to his death while attempting to horsewhip a man who had for some reason offended him." The Downey church had many vicissitudes and problems from its beginning. In 1881 Dr. Carroll Kendrick of Oakland came to the pastorate. He was a strong preacher and hard worker but his antipathy to musical instruments in the church caused division. "The little church at Downey divided over the organ question." Nevertheless his leadership was a distinct contribution to the evangelistic efforts in a new state.

Mr. Hudson reported to his State Board in 1923 that the Court had given title to the property of the Downey church, in a lawsuit, to the co-operative group to settle a claim that the "anti-missionary" members had insisted upon. The State Board gave considerable assistance to the church in the twenties, even raising money to repair the parsonage. However, the church for many years has been non-co-operative with organized agencies of the Disciples of Christ. Its membership until very recently has not been any larger than when Dr. Kendrick was minister nearly eighty years ago.

### • Downey

There has been founded a new church in the city of Downey which is closely affiliated with the Disciples of Christ and sponsored by the State Society. It began its meeting in May, 1958, in the Woman's Club House. Louis Mayo was asked to launch the project and remained as minister for a few months when Lewis R. Eloe was called in September, 1958, and is giving a part-time service. It has an enthusiastic group as a nucleus, numbering after less than a year more than fifty. The attendance approximates 100. A site of more than two acres is being purchased. This is the pilot church of the new plan of Church Development adopted by the State Society in 1958.

### • Hollydale

For some thirteen years, beginning in 1929, a little group of from fifteen to twenty-five members met in a small building, poorly located, in the community known as Gloria Gardens near the Rancho Los Amigos County Sanitarium. Only part-time or student ministry was possible for the small group which numbered twenty when the State Secretary persuaded them in 1942 to disband and deed the property, which was for the first time clear of debt, to the State Board with the promise that the building would be placed on a new site in the heart of nearby Hollydale. This was done and additional building was provided and the new property, an entire block frontage on Paramount, became the site of the Hollydale Christian Church, dedicated in the fall of 1943.

The investment of the State Society was more than $12,000.00. The churches of the area gave $2,073.74 on "Hollydale Day." No mortgage was placed upon the property. The group from the original church together with new members from Hollydale called Kendrick Anderson to become their first pastor. He remained for two years and was succeeded in turn by the following men: Paul W. Dear, H. Harris Wood, W. A. Hixon and Stephen O. Osborn. During the ministry of Mr. Osborn a large educational building has been erected to take care of the growing Sunday School and youth activities. The church is located at 13129 Paramount Boulevard.

- **Huntington Park**

The Huntington Park Christian Church was organized under the sponsorship of the State Board in 1920, when the city had grown to a population of about 5,000. It had sent L. F. Stephens to make a survey and he reported that more than 100 persons were interested in establishing a Christian Church. The Board contributed $1,000.00 toward the purchase of the site on which the church is located and on March 21, 1921, a tabernacle was "built in a day." It was dedicated on April 17 with Charles C. Chapman presiding. Mr. Stephens remained to organize the church and was succeeded in August of that year by A. N. Glover who had come from Colorado a few years before to become pastor at Fullerton. Mr. Glover resigned in 1923 and was followed by Nicholas Ziilch under whose leadership of some three years the church prospered although carrying on its ministration in the very inadequate tabernacle.

Under the ministry of Robert H. Newton who had been called from Minneapolis, Minnesota, in 1927, the congregation dedicated a splendid sanctuary on July 22, 1928. The church by that time had a membership of more than 500. Mr. Newton was succeeded in September, 1929, by Kelley O'Neall. Despite the days of Depression and the fact that the church building was greatly damaged by the March 10, 1933 earthquake, which was a severe blow to the organization, the church grew in numbers and strength. A large educational and social activities building, Kelley Hall, was dedicated in 1934. Mr. O'Neall was called to Oklahoma City in 1936 and was succeeded by Leslie R. Smith who served from August, 1936, to the fall of 1941. During his ministry the elders of the church voted to receive into membership those who had formerly been members of non-immersionist denominations, one of two or three congregations in the area to have taken such action. Mr. Smith was called to the Walnut Hills Christian Church of Cincinnati and was succeeded by Ray Charles Jarman of the Evanston Church in Cincinnati who remained with the church till 1948 when he organized a new congregation in South Gate. A. Wayne Braden came to the church in 1948 and accepted a call from Winchester, Kentucky, in 1951. Le Vern Freeman has been minister of this congregation since 1951. A new and beautiful all-purpose building has been added to the property recently, making the church plant one of the best in Southern California.

### • Lynwood

The First Christian Church of Lynwood was started in a tent revival held by Clayton C. Root in 1925. A site was subsequently purchased on Sanborn Street near Long Beach Boulevard and a small building erected thereon to which, through the years, there were various and sundry additions. In recent years a substantial educational unit has been dedicated and in 1950 a very adequate and worshipful sanctuary was built. The church now, after years of struggle, has a splendid plant quite well located. Its ministers have been A. N. Glover, L. F. Stephens, Morris Schollenberger, William E. Spicer, Harris H. Wood, Russell Hensley, H. L. Olmsted, Ned M. Romine, Hayes O. Luna and George J. Darsie. The membership of the congregation is about 350. It supports the brotherhood program of missionary, benevolent and educational ministries.

### • Montebello—Park Avenue

The Park Avenue Christian Church was founded in 1924. It is located in the heart of the community at 113 S. Park Avenue. In its beginning days J. W. Maddux, one of the best-known preachers in the area, was the pastor. He had become estranged from the so-called co-operative work of the communion and the new congregation became from the first an Independent congregation. He was followed by H. G. Stansbury, who was succeeded in 1936 by G. Russell Barber, who was pastor of the congregation for nearly twenty years, rendering a rather unusual service to the church and community. In February, 1947, he was followed by Donald F. Meyer. The present sanctuary was erected in 1948. Additions were made to the property in 1951 and 1957. Recently the church changed its name from Church of Christ (Christian) to Christian Church.

### • South Gate—Christian Chapel

In 1948 Ray C. Jarman, who had been minister for a number of years at Huntington Park, left the church to establish a new work in nearby South Gate. The early congregation met for a number of years in a theater on Long Beach Boulevard. In the meantime it had purchased a corner site on Firestone near Long Beach Boulevard. A sizeable social hall was soon erected and later a lovely and worshipful sanctuary. The church, from its beginning, drew a large constituency filling the theater building. It is made up of people of many viewpoints and from a variety of backgrounds of experience. From its earliest days it has reported a membership of over a thousand and reports at this time about 1,500 members. Among its leaders are men and women of progressive and forward-looking qualities, most of them having had other religious experience than that of the Disciples of Christ. The congregation annually underwrites a budget of nearly $100,000.00. It supports the missionary agencies of the communion. Mr. Jarman has been its only preaching minister.

### • Monterey Park—Bella Vista

After some difficulties in securing both allocation and location, the State Society purchased its first site out of Mid-Century funds at Pomona Boulevard and Via Norte on the boundary line of Montebello and Monterey Park. The lots were purchased in 1950 and a lovely new church building and Sunday School unit were built in 1951, costing about $35,000.00. More than half of this amount was realized from the sale of the East Los Angeles Community Christian Church which agreed to disband on account of its location.

The church was dedicated on April 27, 1952. Mr. Frank L. Purnell was the organizing minister, starting the congregation after the buildings were erected. He was assisted by other staff members of the State Society. In the fall of that year the Society and the new church called Howard C. Fowler to be its first pastor. He had just graduated from Yale University Divinity School. The church grew and soon became a self-supporting congregation. Before Mr. Fowler left in 1956 to accept a call to Visalia, California, the church purchased an additional property to enlarge its premises and to furnish additional educational facilities. Mr. Fowler was succeeded by Truman A. Barrett. Norman Leavell is the present pastor. He was reared in the Bellflower Church. In the case of each of these three ministers it was his first pastorate.

### • Norwalk

On March 8, 1953, ground was broken for the building of a chapel, a Sunday School unit and a social hall on a site in the heart of one of the best residential areas in Norwalk. The location is at Leffingwell and Studebaker Road. Through the alertness of Frank

L. Purnell, whose position with the State Society kept him on the outlook for strategic locations, there were found five acres, part of a dairy farm, which had been sold off with the exception of this tract, located across the street from a new junior high school. The residence of the former owner was still intact and is being used for Sunday School classes, etc. This gives the Norwalk church the largest working plant among Mid-Century churches. The site cost $25,000.00 and the buildings approximately $35,000.00.

The opening of the church was sponsored by the State Staff with Mr. Purnell in charge. After some weeks, on October 25, 1953, the church was dedicated and Cecil J. England became the first full-time minister. Although it started in September with no membership, by the time of dedication, a month later, it had become a substantial church with a large Sunday School. At the end of a year the membership was 191. The new church became self-supporting when less than three months old and took over all payments on loans when only six months of age. Mr. England served as pastor for more than five years and left a church with a membership of nearly 400.

### • Rivera

In 1874 Evangelist Henry Thompson, formerly of Texas, held a revival meeting in Gallatin, now Rivera. The converts united with the Downey Christian Church which had just started and which was the first congregation of Disciples in the Southland. No further attempt was made to organize a Christian Church in the community for nearly seventy years. In fact, the community was scarcely heard of through that long period. In 1951, pursuant to urgent requests of members living in the community which was then having a fantastic growth, and from the Bell Church, many of whose members had moved to Rivera, the State Society purchased a well-located site at Passons Boulevard and Charlesworth Road and there erected its third Mid-Century church in 1952. In the construction of the lovely chapel and Sunday School building a number of ministers gave valuable service as carpenters.

Within four months after the first service in January, 1953, the church, which had not a member on the opening day, became self-supporting, even assuming payments on its building debt to the Board of Church Extension. On the opening day there were 450 persons from the neighborhood in two services and 253 children in Sunday School. James H. McCallum, a former missionary, was chosen by the State Society as minister. The growth of the congregation made necessary the construction of additional equipment and the young church in 1955 erected an additional educational and social building at a cost of more than $10,000.00. The church continues to grow and is serving its community in a remarkably constructive way. The investment of Mid-Century funds was about $25,000.00.

### • East Whittier

One of the most interesting of the Mid-Century churches is located at Mills Avenue and Mulberry Drive in East Whittier where a beautiful chapel, large Sunday School unit and two revamped buildings are located on a two and a half acre tract in the heart of a very desirable residential section and adjacent to large new schools. The site was purchased by the State Society in 1953. The new buildings were erected in 1954 and dedicated in October of that year. Mr. Frank Purnell was the organizing minister for the Society, assisted by other staff members. In August prior to dedication the Society selected Samuel D. McLean of Santa Barbara to be the first resident minister but unfortunately on account of family health conditions he was not able to continue and in April, 1955, resigned the work after a very successful beginning.

Mr. Purnell, who had been director of Evangelism and Church Development for more than six years, resigned his position to accept the pastorate of this live new church. He has been its minister ever since and has seen a strong church develop from its very beginning and as its pastor since September, 1955. Its membership is more than 300 and its Sunday School has nearly 500 in enrollment. A large additional educational unit was erected during 1958. The church in its fourth year had an operational budget of more than $20,000.00 and gives a large per capita offering to missions and benevolences. It was the fifth Mid-Century church to be organized and received some $25,000.00 in special funds. Its property is valued at more than $75,000.00.

### • Whittier—First

The First Christian Church of Whittier was among the first thirty churches organized in Southern California. It was started in 1895 following a revival meeting held by W. E. Hawkins of Texas. The church met in a school building and in a rented hall for some five years, being led by part-time ministers. As with a number of the earliest congregations, it was disturbed by the question of musical instruments and the support of missionary societies. However, by

1900 a full-time pastor, R. H. Batemen, was employed with the assistance of the State Missionary Society. A building was erected on Philadelphia and Pickering Avenues in which the congregation met for some 24 years. In 1906 Mr. Batemen gave up the work on account of poor health and soon thereafter passed away. He was succeeded by W. H. Martin who served for five years. G. W. Thompson was pastor for three years and G. M. Anderson for two years, until Mrs. Anderson became national secretary of women's work.

Up to this time the church had been called the Church of Christ. George R. Whipple followed Mr. Anderson and was with the church for six years. During the pastorate of George G. Elder who succeeded Mr. Whipple in 1922, the present building was erected and dedicated February 3, 1924, at a cost of $166,000.00 on an intended expenditure of only $72,000.00. The church for some twenty years struggled with the burden of debt. A severe earthquake damaged the building on July 8, 1929, making an added financial burden.

W. H. Allen became pastor in 1924 and served four years. He was followed by Linden Leavitt in a five-year term as pastor. In 1933 W. C. Cheverton was called and was with the church till 1943. During the last two pastorates mentioned the hampering debt was retired. Rush Deskins was pastor from 1943 until 1958. The church became under his leadership one of the largest and most efficient congregations in the state. Substantial additions have been made to the property, located at 301 North Greenleaf Avenue. Dallis L. Gladson succeeded Mr. Deskins in September, 1958.

## North Suburban and Foothill Area

### • Burbank—First

The twenty-fifth church to be organized in Southern California was at Burbank, named after a dentist and landowner in the San Fernando Valley by the name of David Burbank. The First Christian Church of Burbank was developed from an evangelistic meeting held in January, 1924, in which twenty-one members signed a charter to establish a church. The first organizational meeting had an attendance of fifty and an offering of $4.02. The church met for some time in rented quarters but in 1896 erected a one-room structure which was used for all church and Sunday School purposes for many years. In 1926 the property was sold and the present site at Sixth and Angeleno was purchased and a large building dedicated on May 1, 1927. As was the case with many church buildings erected in the late twenties, the financial difficulty of retiring a large debt which extended into the depression years became a rather devastating assignment. Now the congregation meets in a beautiful and worshipful modern new sanctuary, erected in 1957 during the ministry of Henry L. Searle, at a cost of $155,000.00. The church, which is the oldest Christian Church in the San Fernando Valley, has in its sixty-four years of history had some twenty-five ministers. Among them have been the following well-known men: John C. Hay, Ed D. Chapin, James F. Stewart, E. E. Lowe, Carl L. Green, Otto D. Lee, J. R. Havener, A. T. Felix, Leslie G. Parker, Charles H. Hilton, Charles R. Drake, Roy O. Youtz, under whose ministry the second church building was erected, Harry J. Hill, Amos Roadhouse, Dewey D. Hayes and H. L. Searle who began his ministry in 1949. The church is well organized and has a membership of about 500.

### • Burbank—Little White Chapel

One of the most interesting of the newer churches is what is known as the Little White Chapel in the western section of Burbank, at Avon and Jeffries. It was the second project of the State Society in which a church was built and a minister employed before there was a semblance of a congregation. The first Sunday School unit and the frame of the chapel were built in a day on November 31, 1941, by fifty-six ministers under the leadership of the State Secretary, C. A. Cole, and John H. Wells, minister of the Little Brown Church in North Hollywood. Even though after eight years a large sanctuary was erected, the chapel is still the center of the interest of the membership and is used for special services. The first units were built at a cost of $5,500.00, about $2,000.00 of which was the gift of the churches of the area on "Little White Chapel Day."

The first minister was Edgar Lloyd Smith who, because of physical illness, soon had to relinquish the work. He was succeeded by Morris R. Bigbee in the fall of 1942. Mr. Bigbee has served the church ever since that time with efficiency and vision. The church when only two years old had a Sunday School of more than 400. A modern sanctuary and a large educational building have been erected and paid for. Its property at this time is valued at more than $150,000.00. It has a membership of about 700 and a Sunday School enrollment of some 800. The church observed its fifteenth anniversary by building another church, the Delhaven church in La Puente, giving without a special campaign more than $11,000.00 in 1956-57 to this project.

### • Glendale—Central

In August, 1908, J. W. Utter, assistant minister of the Broadway Christian Church, Los Angeles, was permitted to use his vacation to make a survey of the Tropico-Glendale area. He found a rather large group which was interested in the founding of a church there. First meetings were held in a home. A revival meeting was soon started in the G.A.R. Hall. As a result 100 persons banded together to form the Central Christian Church of Glendale. A lot was given in the heart of the city by A. K. Crawford whose membership had been at First Church, Los Angeles. On it was erected a small church building costing $4,000.00. Mr. Utter stayed with the church for five years and was succeeded by E. E. Francis of Washington, who remained three years. Clifford A. Cole of St. Louis came to the church January 1, 1917, and remained for twenty-two years. During this time the congregation grew from 128 to about 1,200, a new sanctuary was built in 1922, and the church became one of the most influential churches in the area. Its organizational pattern was studied by a large number of churches.

On becoming State Secretary in 1939, Mr. Cole was succeeded by George O. Marsh of Minneapolis who remained for four and a half years. A. V. Havens of Tennessee was minister some three years and was followed by Ira L. Ketcham, who led the church for twelve years. B. Frank Cron came to its leadership July 1, 1958. Over a period of fifty years the church has had but seven ministers. The church has always been a leader in missionary endeavor. It has sent several missionaries into the field and has ordained and sent out at least six men into the ministry. It has had more students from its membership in Chapman College than any other congregation.

### • Glendale—Rossmoyne

The Rossmoyne Christian Church was organized by A. V. Havens in 1956, former members of the Glendale Central Church making up most of its charter members. Mr. Havens had been minister of the Central Church. The group met in rented quarters for a time eventually occupying a revamped store building at its present site, 1510 East Mountain Street, in the environs of the Rossmoyne area of Glendale. The church has had a substantial growth and is now in possession of a property valued at more than $100,000.00, having recently erected a lovely sanctuary and educational unit. The Rossmoyne district is a high class residential area and the church is quite well located to serve it. Mr. Havens has been its only pastor. It reports a membership of 500.

### • La Crescenta Valley—Foothill Boulevard

The present Foothill Boulevard Christian Church, Lowell and Foothill, La Crescenta, was for more than twenty years known as the Tujunga Church. In 1958, the congregation moved to its new location and into a lovely first unit of its building project. The church in Tujunga was founded in 1935 by the pastor, Harry J. Hill, and members of the First Christian Church of Burbank. The church met for four years in a rented store building on Foothill Boulevard but was able through the assistance of the State Society and offerings from some fifty churches to occupy its own premises and small building in the fall of 1939. The inadequacy of its building and its rather unfortunate location prevented growth, even though the community prospered.

In 1955 a new location of two and a half acres was purchased by the sacrificial giving of the small group and by the help of the Board of Church Extension. The site cost $18,500.00. On it was dedicated on November 25, 1958, a sizeable, well-equipped and attractive multiple-unit building valued at $75,000.00. The State Society helped with a grant of some $5,000.00. The church is well placed in the heart of the Valley where are situated the communities of Tujunga, Sunland, La Crescenta, Montrose and LaCanáda. The church's first pastor and organizer was John E. Proebstel. Other ministers have been W. H. Allen, Mapes Stanley, Denzil Carlisle, Harold Stone Hull, P. Meredith McCluer and Melvin P. Laven, under whose leadership the church launched out into its significant new venture.

### • Pasadena—Bethany

The Bethany Christian Church, Pasadena, known from its beginning in 1915 until 1946 as Washington Christian Church, started with 24 charter members supported by the counsel and aid of Jesse P. McKnight, pastor of the Wilshire Church, Los Angeles. As was the case with most of the early churches, the group met in a home for some time. Eventually a site was bought at Mentor and Rio Grande upon which the first and subsequent buildings were erected. These included the remodeled original one-room building, a worshipful sanctuary and a newer Educational Building. The Washington Church had difficult beginning days but once it found its bearings developed into a splendid neighborhood church.

A number of ministers served for brief periods, some of them students. The best known were W. C. Hull, Leander Lane, William C. Cheverton and John Bridges. In the early twenties Claire L. Waite was minister. He was succeeded by Charles F. Hutslar who served some five years and under his leadership the present sanctuary was built. C. R. Hudson was with the church a brief period. He was followed by C. C. Sinclair who was pastor for more than seventeen years. Rival J. Hawkins, who grew up in the church, was its next pastor, serving nearly five years till called to become Secretary of Christian Education for the State Society. George W. Crain succeeded him and during his early ministry the new educational plant was completed. Mr. Crain has been pastor since August, 1950.

### • Pasadena—Central

The Central Christian Church of Pasadena was the tenth church to have been established in Southern California. It began in a home and was organized on May 12, 1884. By 1886 the congregation had grown to the place where a formal organization was decided upon and a name chosen, the First Christian Church of Pasadena. It was known by this name for some twenty years. Here was another church where the name of B. F. Coulter comes into the picture. He had helped to organize the group and became its first pastor. Meetings were held for some time in rented quarters until in 1887 a building seating 300 persons was dedicated on S. DeLacy Street. In a windstorm some four years later the building was completely wrecked. The church then met in one of the large rooms of what is now Cal Tech. Its second church building was dedicated in the spring of 1893 on Mary Street, near Fair Oaks and close to the present location, at Walnut and Marengo.

During the ministry of Frank M. Dowling, the church sought larger quarters in a more completely residential part of the city and displayed considerable courage in erecting one of the finest buildings then owned by one of our churches. In 1916 the name was changed to the Central Christian Church of Pasadena. It appears at the present time that the foresight of the earlier congregation seems not to have counted on the fantastic growth of its community. The congregation has purchased a large tract at Loma Vista and Altadena

Drive on which in the near future a complete and modern church plant will be built. Besides its first minister, B. F. Coulter, the congregation has had a number of well-known and highly reputed leaders including A. Hedrick, F. W. Battee, A. J. Wood, T. D. Garvin, H. E. Ward, J. H. Bauserman, J. W. Ingram, Frank M. Dowling, S. S. Martin, E. C. Riley, W. C. Hull, J. P. McKnight, Frank G. Tyrrell, R. W. Abberley, Benjamin E. Watson, Earle N. Griggs, and Wesley P. Ford.

### • South Pasadena

The South Pasadena Christian Church was started in 1906 by forty-two charter members who at once called H. T. Buff to be their pastor. Their first meetings were held in what was known as the Graham building. Later they purchased a site at the corner of Lyndon and Fremont, far too small for future growth, and erected a bungalow building to which has been added a small social hall and educational unit. The congregation has never numbered more than 100 members and today reports but 60. As we see it, the reason for this failure to grow, even though the congregation has been free of strife, is its inadequate location and its being overshadowed by a large and stately church building on an adjoining lot.

It has always been a co-operating church with an interest in world outreach. It has furnished a preaching point for student ministers as well as for those partially retired or who had other sources of income. There have been among its pastors men who have held prominent pastorates. Among the ministers of this interesting congregation have been: H. T. Buff, L. J. McConnell, Booker Smith, C. S. Vail, Thomas Picton, A. F. Roadhouse, Wm. H. Allen, Lawrence Sellars, Milo Atkinson, Edward A. McGuire, A. A. Harriman, G. W. Thompson, Merle E. Fish, Jr., W. F. Beale, C. C. Sinclair, Dwaine E. Cerbin, Otto D. Lee and J. Clark Aydelott.

## West Suburban—San Fernando Valley

### • North Hollywood—First

The First Christian Church of North Hollywood was started in the summer of 1924, following a brief tent meeting, and subsequent to a canvass made by A. K. Finley, a layman of Burbank. The community was then known as Lankershim and the church bore that name in its title. S. A. Roberts who lived in Hollywood was called to be its first pastor and remained with the church for twelve years. A lot donated by Mr. and Mrs. J. C. Loucks was traded for the first church site on Hartsook Street and a rather commodious church building with several classrooms was erected in 1925, together with a parsonage adjoining the church structure, mostly paid for by Mr. and Mrs. Roberts, who in the subsequent sale of the property retained the home. Amos Roadhouse was minister from 1936 to 1938 and was followed by Kenneth Helm under whose ministry the property was sold to the Nazarene Church and a new start was made on Moorpark Street early in 1942. Here a Little White Chapel was constructed together with a Church School building adjacent to the chapel.

Merle Edison Fish, Jr., was called to the pastorate, October 1, 1943, shortly after returning from the Divinity School of Chicago University and he remained with the church during its period of rapid growth, over a span of more than fifteen years. The congregation occupied its splendid new buildings at 4390 Colfax Avenue in March, 1950. This property represents a total investment of nearly $350,000.00, and the congregation is one of the strongest in the area. Its organizational setup is excellent, its missionary support is far-reaching and its standing in its community is outstanding. Few congregations have achieved in a period of less than thirty-five years a more noteworthy record. Mr. Fish left the church in November, 1958, to accept a call to the Missouri School of Religion at Columbia.

### • North Hollywood—The Little Brown Church

This interesting church, located at 4418 Coldwater Canyon, the first church started under the secretaryship of Clifford A. Cole, had no congregation till after the church building was erected and a minister on the field. John H. Wells, its only minister through the years since its beginning in 1940, has rendered a unique ministry to the community and to many hundreds of people who have contacted the church and its leader for help and for many types of services. The group has specialized in Sunday School attendance and teaching, more than on building a large congregation. Hundreds of children and youth attend the church school but the membership of the church itself is only about eighty. The little church, which will not seat more than 100 persons, is the scene of hundreds of weddings annually. Many people come to its altar for help and in prayer. Some three or four buildings have been added to the original little church. The group subscribes a budget of some $15,000.00 and had a per capita missionary record last year (1958) of more than $55.00.

- **Northridge—Hillcrest**

The Hillcrest Christian Church was founded by a group of forty or more who had left the First Church of Christ in San Fernando in 1952. The group met for some months in the K of P Hall in San Fernando, moving into its new buildings on Balboa near Devonshire in April, 1954, where it had through the counsel and support of the Christian Missionary Society purchased a site of approximately two acres. Its first minister was Kenneth Davidson who had been pastor of First Church of Christ. Through sacrificial cooperation among the members a property worth approximately $75,000.00 was dedicated at 10235 Balboa, Northridge, formerly Granada Hills. Mr. Davidson resigned in September of 1954 and was followed by Damon D. Watkins. Ralph E. Doop, in whose home the group first met, became the successor of Mr. Watkins after a course in San Jose Bible College. He was followed in August, 1957, by Herbert Straughn who had been superintendent of the Sunday School but who had entered San Jose Bible College for a brief period, returning to become pastor of Hillcrest Church in the summer of 1957. This congregation has a membership of 285. It supports Independent missionary endeavors.

- **Reseda**

The First Christian Church of Reseda was the first church built with Mid-Century funds. The focal point for this new church was chosen after consultation with other religious bodies, which permitted the choice of an ideal location. Property was purchased by the State Board in February, 1950, at Lindley and Van Owens. The little chapel which had been used by the North Hollywood Church was purchased and moved onto the site and a new Sunday School unit was built and made a part of the revamped chapel. Paul D. Kennedy became the first minister and he launched a most aggressive program which developed a self-supporting congregation in a brief period. Soon after the coming of Russell Hensley, who succeeded Mr. Kennedy in 1954, the young church was able to build a lovely sanctuary to take care of its rapid growth. This has become a strong church in a few short years, proving the theory that a wise selection of location pays off in results which assure strength and vision to a congregation. The church in eight years has a property worth more than $150,000.00 and a membership of nearly 500 with a per capita missionary giving of more than $7.00.

### • San Fernando—Devonshire

An allocation for a new church was secured by the State Society in 1952 at Panorama City but competition and building restrictions made it seem better to start a church nearer San Fernando and provision was completed to buy about two acres not far from Panorama City at the corner of Devonshire Street and Lemona Avenue. The site, on which was a ranch house which was adaptable for Sunday School purposes, was purchased in 1953 at a cost of $25,000.00. Everett B. Luther of Chicago, formerly an officer of Chapman College, was called to the leadership of the project. A Sunday School was begun which soon crowded the facilities. On April 25th, 1954, ground was broken for a multiple-use chapel-social hall building which was completed and dedicated on January 23rd, 1955. Funds came from Mid-Century Church Extension, supplemented by a loan from the National Board of Church Extension. The building cost about $25,000.00. The church is located in a rapidly growing section of the San Fernando Valley. Mr. Luther was succeeded in 1956 by Clayton H. Wilson who in 1958, because of health conditions, gave up the pastorate. He was followed by Philip B. McKinley of Enid, Oklahoma. The congregation has reached about 200 in membership in the brief period of its history.

### • San Fernando—First Christian

In 1949, a group of former members of the First Church of Christ of San Fernando founded the First Christian Church of San Fernando, having purchased the Knights of Pythias lodge building, which was enlarged and made adaptable for church and Sunday School purposes. In 1953, the building was again enlarged. A. W. Morey, who had been minister of First Church of Christ, was pastor of this group from 1949 to 1953. He was followed by Bruce V. Benson who served a year and was succeeded by Joseph Justin. H. R. Haggard has been pastor since 1955. This church has sought the advice of the State Secretary at times but has been a supporter of Independent missionary programs.

### • San Fernando—First Church of Christ

The first attempt to establish a group of Christian Church adherents in the city of San Fernando was made in about 1924. It started as an Independent church and has remained so. The first record we have associated the name of Frederick Grimes with the congregation in 1924. He was followed by E. A. Watts, an ardent proponent of independency from the national agencies of the Disciples of Christ. He was with the church for many years and was succeeded in about 1944 by A. W. Morey. Following his ministry were L. C. Moore, K. A. Davidson and T. R. Applebury. The church has a good plant located at Chatsworth Drive and Kewen Street in the center of San Fernando. The congregation has had a rather troubled history, two other congregations having been organized from groups of former members.

### • Sun Valley

The young church in Sun Valley, formerly Roscoe, was founded by the State Missionary Society in 1947 at 11311 Saticoy Street in the heart of the newer section of the town then known as Roscoe. The original chapel and first Sunday School unit were erected with funds derived from a loan on the Western Avenue Church property and a minister was employed before there was a congregation. Martin H. Davis was the first minister, called from the Brawley Church. On the first Sunday after the opening of the church, November 16, 1947, there were 80 in the church service and 82 in the church school. By February there were 43 members and 153 in Sunday School. The charter membership roll was closed on Easter, March 28th, with 69 enrolled. Mr. Davis was succeeded by Willard F. Learned in 1949 after resigning to enroll for further seminary work. Mr. Learned was persuaded in 1953 to accept the Chaplaincy of Chapman College and he was followed by David E. Todd of Chicago. During the pastorates of these two ministers additional property was secured, further building was consummated and the State Board deeded the church to the First Christian Church of Sun Valley upon its incorporating. Mr. Todd was called to become Western Representative of the American Leprosy Mission in 1957 and was followed by W. A. Hixon.

### • Tarzana

The Tarzana Christian Church was started in 1934 with the aid of the State Missionary Society. It is located at 5845 Reseda Boulevard. Its first minister was Wm. T. Wells, who had recently come to California from Tennessee. There were 110 charter members. The church soon ran into the problem of co-operating with the organized work of the brotherhood and finally became an Independent church. Al W. Morey succeeded Mr. Wells and remained several years. He was followed by J. A. Conklin. Lewis C. Mick followed Mr. Conklin and remained with the congregation a number of years. The church has been located in the midst of a fast-growing community.

### • Van Nuys—Central

The Central Church in Van Nuys began in 1919 with a Sunday School which soon developed into an added preaching service. Dr. I. H. Durfee of Glendale, an osteopathic physician and former minister, was the preacher. His plans led to a revival meeting conducted by Clayton C. Root. Services were held in the K. of P. Hall and the church was organized November 7th, 1919, with 65 charter members. Mr. Root continued as pastor for three and a half years. Mr. Root had no use for the State and National agencies of the Disciples of Christ and in the fall of 1921, at the district convention held in Pasadena, presented C. M. Yocum, of the U.C.M.S., and State Secretary Hudson a copy of a resolution, presumably before the Van Nuys group, withdrawing from co-operation with the State and National Boards. The reasons assigned were the unsatisfactory solution of the China situation and the State Secretary's relation with the Comity Committee of the Council of Churches. He was willing, however, to allow the Secretary to meet with his board, and thus the matter was ironed out, and the church remained a "co-operating church."

Mr. Root was followed in 1923 by S. M. Bernard under whose ministry the church sanctuary was built and dedicated on December 20th, 1925. On October 22nd, 1923, the church voted to change its name from Church of Christ to Central Christian Church of Van Nuys. George N. Reeves, who had just graduated from Chapman College succeeded Mr. Bernard in July, 1927. After two years he resigned to enter Yale University and A. E. Worthy of the East Side Church of Long Beach began an eight and a half years' ministry with Central Church, during the years of depression. He did splendid work. In February, 1938, he went to the Bell Church and R. Lee Pryor of Bell became pastor in Van Nuys where he remained 20 years rendering an outstanding service to the Kingdom and particularly to the Central Church. The church is now one of our strongest and best organized congregations. Its buildings and equipment are superior. Paul T. Thompson of San Antonio, Texas, succeeded Mr. Pryor when the latter accepted a call to the First Church, Pomona, in 1957.

### • Woodland Hills

In the summer of 1954, Frank M. Warren, a semi-retired lay-minister living in North Hollywood, gathered a few former Christian Church members together and held meetings in the American Legion Hall in Woodland Hills. The group had in it some very active and well-trained men and women who felt the need of growing a church in this fast-developing community. Before many months Mr. Warren was compelled to give up the work due to failing health. W. E. Spicer, whose influence has been felt in so many congregations, was persuaded to take over interim duties and remained almost a year. In the meantime the small congregation had given more than $2,000.00 toward the purchase of a site but prohibitive prices and zoning requirements made the selection of a permanent location most difficult. At the present time it seems possible that the new congregation is about to establish itself in its splendid community with a permanent site. Since February, 1956, Haywood C. Pritchett has been the minister. He is a young man and is giving good leadership to the church, which has a membership of 125.

### • Lancaster

Pursuant to a number of requests from disciples living in the Antelope Valley, and because of the sudden development of the community of Lancaster, it was decided by the State Society to begin a new work there in 1954. P. Meredith McCluer of Tujunga was available and on February 1st, 1955, began the work of establishing a Christian Church. Arrangements were made for the use of the Seventh Day Adventist church building, an attractive church edifice in the heart of the city. Among its charter members were a number of trained and efficient workers, hence with the leadership of Mr. McCluer the congregation early became a going concern. He received a call in the winter of 1956 to the Victorville Church and was followed by Lewis Eloe in an ad interim capacity. The group early in its life sought a location for its future church and with the help and advice of the State and National offices has purchased a good location for development. The present minister is a young man, Robert Moore, who was called from Denver, Colorado, in 1958. This should become one of the prominent Christian Churches of the area.

## Southeast Suburban Area

- **Artesia**

Among the first twenty-five churches to have been founded in Southern California was the Artesia Christian Church. It has been in continuous existence since June, 1893, but has always been a small and sometimes discouraged congregation. However, A. C. Smither reported that earlier than that a number of brethren lived in the neighborhood and had occasional meetings in schoolhouses in the community. Such men as Dr. Carroll Kendrick, J. M. Monroe, B. F. Coulter, William Justice and J. K. Norris preached there. Artesia was the home of four preachers at one time—William Justice, W. R. Laurence, William Riddle and J. C. Porter. It had forty-three charter members when established in 1893 and until very recently has never had a membership of more than 100.

The minister when the first church building, still being used, was erected in 1895 was Jay Hall. This church house was moved from its location on West Orange, now known as 14th Street, in 1915 to its present location at 1518 Pioneer in the business district. A sizeable fellowship hall was added in 1927. The church purchased a parsonage in 1946 and in 1955 bought an adequate new site for future expansion. Artesia was for many years a preaching point for student ministers. Some of them who have gotten their start here were David L. Kratz, Willis M. Whitaker, Ronald J. Menmuir, Quentin R. DeYoung, Dallas L. Gladson, Doyle E. Young, Charles H. Swift, Jr., Roy M. Turner, Edward L. Cox and James Laughrun, the present pastor. Many others have served the church for brief periods; such as Leander Lane, James I. Myers, W. T. Adams, Fred S. Carter, Carl L. Crain and J. P. Martyn. Records up to 1900 are missing as is true of various other churches' early days. The present leadership and the spirit of the church justify us in the belief that good days are ahead for this pioneer congregation.

- **Bell**

There are churches which may bear evidence of the truth that they are the lengthened shadow of a man. This can hardly happen from short pastorates. It is only the long ministry that gives a shepherd's temperament, spirit and direction to a flock. The church is indeed fortunate when long years of leadership have moulded the character of a good congregation until it responds to the vision and the spiritual program of a devoted man. Arthur E. (Bob)

Worthy came to the Bell Christian Church in 1938 and his twentieth anniversary was celebrated this present year. The membership of the church has grown from about 400 to 1300; the equipment has increased from a value of some $30,000.00 to about $400,000.00. The whole wide gamut of activities has spread accordingly.

The Christian Missionary Society in 1925 sent J. W. Utter to the Bell-Maywood area to survey the community and report the prospects of a new church. It was favorable and a public meeting was called on May 17, 1925, with 46 persons responding. By June a charter membership of fifty-one formed the nucleus of the Randolph Street Church. Property had been purchased principally from a loan from the State Society. The first unit of the present plant was dedicated May 30, 1926. It had cost some $8,000.00. S. M. Smyser of Holtville was the first regular minister, remaining a year and was succeeded by Lester Farnum who left the church divided after a period of a little over a year. W. E. Spicer was asked to assume leadership and after three years left the church united. R. Lee Pryor, just out of Drake University, succeeded Mr. Spicer. He led the church in a program of advance for six and a half years when he was called to the Van Nuys Central Church. Mr. Worthy, who had been at Van Nuys, came to Bell and began his long ministry there. The church has been a leader among the Disciples of Christ in evangelism, having as many as 165 baptisms in a single year. The church is at the center of a great industrial area and serves it well.

### • Bellflower

One of the Christian Churches beset with harassing difficulties in its beginning years but which developed into strength and vigor in its adolescence is the Bellflower First Christian Church, located on a main thoroughfare in the heart of a great and throbbing community. This church was launched from a tent in the summer of 1922. Its first pastor was J. W. Utter who remained until property was purchased and the first building started. This cottage type unit was dedicated in June, 1923. Brief ministries followed by J. M. Archer, W. T. Adams and H. E. Wilhite. Ward S. Humphries came to the pastorate in 1929. He took over with enthusiasm and proposed improvements and enlargements to property and a change of policy as respects missionary support. We quote the following familiar lines from a brief history written in 1950: "But soon great trouble arose over missionary policies. The church had always been cooperative but Mr. Humphries advocated independent giving. The controversy became so intense that a large group of people found it necessary to leave." This group prospered and formed the Central Christian Church, naming W. A. Ross as minister.

The successor of Mr. Humphries and Mr. Ross led to a reuniting of the two groups and Fred S. Carter became the successor of both in a revived congregation. Mr. Carter remained with a growing church till late in 1940 when he closed his work on account of failing health. He was succeeded by Willard C. Dorsey under whose ministry of more than ten years the congregation reached nearly 1,000 members and an active missionary program was achieved. The large and attractive building now being used was the climax of the leadership of Mr. Dorsey. He was succeeded by Harry E. Berg whose ministry, completed in 1957, added further enlargement to the church equipment and to the strength and prestige of the congregation. This church is one of a few which have taken seriously the recruitment of young men and women for the ministry and for missionary service. The present minister is Delbert Daniels, from Boise, Idaho.

### • Compton—Rosewood

The Rosewood Christian Church is located just west of Atlantic Boulevard at 4323 East Rosecrans Avenue. It was organized about 1943, sponsored mainly by the First Church of Inglewood. Marvin H. Case was its first minister. A small chapel and Sunday School unit was built immediately and proved much too small. Additions have been made to the equipment. Mr. Case was succeeded in 1946 by H. G. Stansberry. Arthur Reese came from the Manchester Church in Los Angeles to become the pastor in 1947 and has remained more than ten years. This church, as are other Christian Churches or Churches of Christ in Compton, is affiliated with the Independent group of churches. Rosewood is a good church reporting a membership of nearly 500.

### • Compton—First

The First Christian Church of Compton, located at 225 S. Sante Fe Avenue, is the outgrowth of meetings held by George R. Whipple who had been minister at Whittier from 1916 to 1922. He became the first pastor of this new congregation. At the District Convention held in 1923 Mr. Whipple reported the founding of the Compton Church and the minutes of the convention record, "it was received into the fellowship." However, it did not remain in the group sponsoring District Conventions of Christian Churches. A building costing some $4,000.00 was dedicated in 1923. In 1929 Francis M. Arant who was then pastor reported that in five and a half years the church had grown to a membership of 300. Following Mr. Arant the ministers have been: A. O. Wright, V. E. Butterworth, Earl Soward, C. E. Venable and R. L. Megorden. The church has a large building and reports a membership of about 1,100.

## SOUTHWEST SUBURBAN AREA

### • Inglewood—First

The First Christian Church in Inglewood, 215 E. Hillcrest, was founded under the guidance of the State Society in 1910. Its earliest meetings were held in a rented hall but in July, 1910, the present site was purchased and a tent erected. The State Board supplied the preaching the first few months and in October W. E. Lee was called to become the minister. He was both a minister and a trained carpenter. Following a meeting held by the State Secretary, F. W. Emerson, Mr. Lee led in building the first buildings in 1911 to which have been added a number of buildings through the years. Besides regular church buildings the congregation owns a day school.

The church during the ministry of G. F. Hoy transferred its affiliation to the non-co-operative group of congregations and since that time has not supported what is known as brotherhood agencies nor the State Society which founded it and nurtured it for a number of years, although in the early forties it did support missionaries of the U.C.M.S. as Living Links. The church has organized some missions, notably Rosewood Christian Church, Compton, and the Westchester Christian Church. One or two groups have gone from the church to establish other congregations in the community. Its ministers have been: W. Elbert Lee, Levi McCash, W. H. Bagby, F. S. Carter, H. H. Saunders, A. F. Roadhouse, G. F. Hoy, M. B. Book and H. D. Morgan.

### • Inglewood Heights

The Inglewood Heights Church of Christ began in 1926 following a tent "revival," and met in rented buildings for some four years. The State Secretary was invited to give counsel and visited the group a number of times. State Evangelist Arthur Ritchey held an evangelistic meeting in 1930 strengthening the congregation which had

had difficult days. A site with small buildings was purchased in that year and additions to property have been made at various times. The present building was erected in 1950. Five ministers preceded the present pastor, Francis M. Arant, who has served since 1948. The church has emphasized tithing and young people's activities. The membership is 350. This church supports Independent missionary work.

### • Lawndale

A Church of Christ which has been in existence in Lawndale, at Market and Avenue "I," since about 1920, started in a revival meeting in the community. The State Society assisted financially in the conduct of such a meeting in 1921 while Alonzo Seeds was minister. In the first few years of its history the growth was slow and the support of a minister was problematic. However, there has always been an enthusiastic effort put forth to develop a good church. The church has had such ministers as Homer L. Lewis, S. M. Truam, Albert Casebeer, who served several years, H. E. Kelly, Ralph Corder and Lertis Ellett. In 1928 State Evangelist, Arthur F. Ritchey, conducted a revival meeting with some thirty additions to the congregation. In late years the church has been entirely independent of any support to or affiliation with the co-operative agencies of the Disciples of Christ.

### • Gardena

While pastor at Torrance, W. W. Jewell saw an opportunity to re-enter his chosen work, that of starting new churches, in the community of Gardena which had no Christian Church. He gave up the work in Torrance and on September 3, 1944, met a group of 45 persons in a home. Thirty-five of them agreed to band themselves to form the First Christian Church of Gardena. Two weeks later services were held in the Women's Club House which was their church building for more than a year. The State Board purchased a former Japanese property owned by the Baptist State organization for $4,000.00; the congregation purchased an army barracks which was revamped and in October, 1945, the church, which by this time numbered almost 200, moved into its first sanctuary. It was dedicated, October 28. Four different Sunday School buildings were constructed by 1954.

Mr. Jewell gave up the work in 1952 and was succeeded by Maurice F. Knott. After a ministry of three years he was followed by H. Leon Berry, in 1956. The growth of the church made it necessary to search for larger quarters rather than to rebuild its sanctuary.

Accordingly in 1957 a site of nearly two acres was purchased at 14708 Halldale Avenue and in March, 1958, the congregation moved into a multiple-purpose attractive building in a new neighborhood. The church owns a lovely parsonage. This project has more than justified the investment made by the State Society at its start.

- **Torrance**

The Torrance Christian Church dates back to 1923 when a tent meeting was held following which thirty-three charter members banded together to form a church. The group met for some time in the American Legion Hall. Through the aid of the State Missionary Society a church was built and dedicated in December, 1924. Two smaller buildings were added in subsequent years but still both the site and the equipment were very much restricted. It was finally decided in the early fifties to move from the downtown area to a fast-growing residential section of the city. A new parsonage and a very beautiful and adequate church property house the minister and his congregation. The church is located at 2930 El Dorado. The move proved a great blessing to the congregation and it is now one of our most energetic and rapidly growing churches. Ministers who have led the church include W. T. Adams, B. F. Lingenfelter, George G. Elder, Frank T. Porter, W. W. Jewell, Ronald J. Menmuir, Cecil J. England and H. Milton Sippel. The new property was acquired during the ministry of Mr. England and the church completed in the early ministry of Mr. Sippel.

- **Westchester**

The Inglewood Church is largely responsible for the beginnings of the efforts in Westchester in one of the most fantastic developments in Southern California. A site of almost an acre and a half was bought for $3,500.00 and on November 1st, 1943, Harry E. Nissen was employed to start the church in this new area. The new minister and a number of volunteers from the Inglewood and other churches erected the shell of a chapel and services began on January 9, 1944. The rapid growth made other buildings necessary almost immediately. In August, 1945, the erection of the larger Sunday School unit and a larger chapel was started with volunteer labor, but was not finished till the spring of 1947, on account of building material shortages. This enterprise cost $48,000.00. Mr. Nissen resigned to enter the Pacific School of Religion in 1951.

The church called the present pastor, Thomas J. Gibbs, Jr., of Neosho, Missouri, in July, 1951, hence the congregation has had only two ministers in its first fifteen years of interesting history. The church has continued to grow. It has built its main sanctuary and administrative units which were dedicated September 16, 1956. The facilities greatly enhance the program and services of the church. According to its own declaration "the Westchester Christian Church is a cooperative church, cooperating with other churches in our communion, working in and contributing to the following united church programs: District, State and National Conventions of Christian Churches; National Council of Churches; World Council of Churches; the UCMS; Unified Promotion, and Pension Fund of Disciples of Christ."

### • West Los Angeles

The First Christian Church of West Los Angeles was formerly known as the Sawtelle Christian Church and is located at 11312 Idaho Avenue. It was organized in October, 1903, and its first building was erected in 1905, and in 1925 further buildings were added. This church has been among the direct-support or Independent congregations for a number of years. It has rendered good service to its community and has a number of strong laymen in its membership. Among its more than twenty ministers serving the church for some fifty-five years are these well-known men: J. R. Speck, G. L. Timmons, E. N. Phillips, C. L. Kennedy, C. S. Vail, J. H. Allen, H. A. Morgan, Wilfred Nichols, Marshall M. Neal, D. E. Sype, Robert McCoy and C. H. Davis.

### • Culver City

The Culver City Church of Christ (Christian) was organized through the efforts of Charles S. Vail, who has at times served no less than a half dozen churches while a Chaplain in Veterans' Homes. It was founded in 1938 and is located at 9720 Culver Boulevard. Its first building was purchased and revamped in 1945, an annex was built in 1956 and a second story erected in 1959. This church is an Independent church and does not support brotherhood missionary agencies. Its first two ministers were students in Pacific Bible Seminary of Long Beach. They were Grover B. Gordon and Richard C. Mills. Ernest Crabtree came to the church in 1947 and remained till 1958. He was succeeded by Roger T. Strachan. The church seems to be a growing congregation, reporting a membership of about 200.

### • Westwood Hills

In 1929 a committee was appointed by the State Society to make a survey and work out a definite plan to enter Westwood Hills. The survey was made by Chapman College students and was declared by the State Secretary, F. T. Porter, "a fine detailed report." The State Convention passed a resolution that "we enter into Westwood Hills." However, no further move was made until a group was called to meet in the home of Mr. and Mrs. Jesse Randolph Kellems in Bel-Air on October 5, 1941. Sixty people attended the meeting and a church was organized. It met for eight years in the University Religious Conference building just off the campus of UCLA. The purchase of a strategic site was effected.

A Committee of ministers was chosen to advise with the church and its pastor regarding the proposed building and made recommendations to the State Board which were approved in the following resolution: "That we approve the report made with reference to support for a new building and grant the request made by the elders of Westwood Hills Church, that we give them our moral support and permit the Church to make a campaign in the churches of Southern California." An advisory committee including Perry J. Rice, Arthur Braden, Cleveland Kleihauer, Jesse R. Kellems, H. P. McConnell, O. James Sowell and Clifford A. Cole was appointed.

The church building, stately and commodious, was dedicated on April 2, 1950, however without much aid from the brotherhood. The church is located across from the great medical center of the University and adjacent to "Sorority Row," and is attractive not only for its beauty but for the significance of its stained glass windows. Mr. Kellems has been its pastor since the beginning nearly eighteen years ago and has definite plans for not only a very much enlarged church enterprise but insists that alongside there should be a graduate seminary for the training of ministers and missionaries. The church has about 800 members.

### • Gateway—Los Angeles

Funds from the Crusade for a Christian World were used to help establish the Gateway Christian Church, located at Gateway and Stoner, in southwest Los Angeles. A group living in the area had started a work, meeting in Sawtelle temporarily with Frank Schottelkorb as minister. This small congregation purchased a site but, when unable to go further, deeded it to the State Society. The Society purchased additional property and erected a lovely small sanctuary and educational unit in 1950. Much of the labor for construction was volunteered by interested members of a few Christian Churches. The original outlay by the Society was approximately $28,000.00.

Louis A. Mayo was employed by the State Board to start a new church since the original group had disbanded. He came to the work in April, 1950, and the congregation was soon developed out of the immediate community, including members of the orginal group. By fall quite a sizeable congregation was ready when the buildings were dedicated on September 9, 1950. Mr. Mayo stayed with the new church for more than five years, establishing not only a good congregation but adding substantially to the building and equipment. He was succeeded by Glenn O. Hascall in 1956. The church should have a larger site and additional buildings but nevertheless is an integral part of a splendid community.

## Coast Area

### • Long Beach—Bixby Knolls

Before the proposed development was sub-divided, the State Secretary persuaded the Bixby Corporation to sell to the Missionary Society what is now the property of the Bixby Knolls Christian Church on Carson Street at Orange. Immediately plans were made to build a chapel and educational unit. Only one other church had been built in the community at the time, when literally thousands of new homes were being constructed. The buildings were dedicated in January, 1946. A "Bixby Knolls Day" netted $2,115.26 which was invested in the new plant. It was given in offerings from fifty interested churches. The site had been approved by the Comity Commission of Protestant Churches. J. Irving Rhoades was called to start the congregation in the new buildings and it was a very promising beginning. Several churches aided in a thorough survey of the neighborhood. More than a hundred members came into the church in its first year.

Mr. Rhoades was succeeded by George O. Marsh in the winter of 1948. Mr. Marsh remained until his retirement in 1956. During his ministry an additional building and equipment were added to the educational unit and the church was strengthened in numbers, in financial ability and missionary contributions. James A. Warren of Portland, Oregon, has been the minister since 1956. The per capita giving to missions has for a number of years averaged more than $10.00.

### • Long Beach—East Side

The East Side Christian Church of Long Beach was the second congregation of Disciples to organize in that growing city. It was started as a mission in August, 1910. On Labor Day following its organization the seventy-five charter members built its first church in a day, at Eighth & Obispo. The church worshipped here for ten years when the present property was purchased and a building erected in 1920. This structure was revamped and rededicated as an educational building in 1950. The sanctuary was erected in 1940 and the youth building in 1955.

The church has always been a forward-looking, co-operative and united congregation and for many years was the principal sponsoring church of the State Convention held in Long Beach. Among its earliest ministers were J. I. West, C. T. Radford, J. W. Mitchell, J. J. Cottrell and C. C. Bentley who spent some time as a Chaplain during World War I, returning to the church for a time. John Rountree was pastor during 1920-1924; A. E. Worthy, 1924-1929; Aldis L. Webb, 1929-1936; Franklin Minck, 1936-1942; George F. Tinsley, 1942-1950; John Hanna, 1950-1956 and John W. Messer from 1956. The church has a fine property free of debt and a membership of about 800. It is one of the best of our missionary churches supporting every agency of the brotherhood.

### • Long Beach—First

The First Church of Long Beach was strategically located to make it the center of the Disciples' fellowship for many years. Its beginning was in 1894 when W. T. Kendrick, son of Dr. Carroll Kendrick, minister at Downey, moved to Long Beach, then called Willmore, "a village with two grocery stores and one drug store." One of the grocerymen came to the Kendrick home to take orders for supplies. It was revealed that he also was a member of the Christian Church. Mrs. Kendrick urged that meetings be held to break bread as the Scriptures teach. Accordingly meetings began to be held in the groceryman's home; a Sunday School was organized which later became the First Christian Church and the church was formally organized in December, 1894, with twelve charter members. The group met in the home of Mrs. Fannie Bacon until its own building was erected in 1903 at Fourth and American. A. C. Smither, in his record of our early churches, reveals that "L. O. Ferguson was the first minister. He was a beautiful soul and a fine preacher though in poor health. The church had struggles in its early days. Long Beach was a small place in those days. Its most numerous inhabitants were fleas, most of whom have been carried East by tenderfeet as souvenirs."

The church grew as the city grew and by 1920 became one of the largest and most active congregations on the West Coast. For many years it was host to the State Conventions. With the purchase of new property the present buildings were erected and dedicated on December 11th, 1921. It was expected that the church become the permanent meeting place of the Conventions. After ten years of growing antipathies among leaders and churches over moot missionary and theological questions the church withdrew its support of the Convention and has been among the Independent congregations through the last three decades. Its ministers have been strong leaders of the church. Besides L. O. Ferguson, they are Grant K. Lewis, M. D. Clubb, F. M. Rogers, all of whom became State Secretaries, E. W. Thornton, George P. Taubman, Homer A. Strong and Reuben Anderson.

### • Long Beach—Palo Verde Avenue

The location of the Palo Verde Avenue Christian Church was the result of a long search for a site in the Lakewood area by the State Society. The property, one half mile south of Spring Street, has an area of more than three acres and was purchased at a very conservative price for the time, $16,250.00. The buildings were erected with Mid-Century funds given by the churches of Southern California, with assistance in long term loans from the national Board of Church Extension. The sanctuary, social hall and Sunday School building cost in the neighborhood of $40,000.00. The church was open for services under the direction of the departments of Church Development, Religious Education and Children's Work on May 5th, 1955. Robert L. Harrell was called from Vallejo, California, to be the minister. He began his work on June 1st. At the first three invitations sixty-one persons responded and by dedication day the following January the membership had grown to 129. The church is well organized and has added materially to its equipment. It is a self-supporting congregation, even though it has a budget of some $12,000.00. It gave last year to missions a per capita of over $6.00. Its membership is about 250. Mr. Harrell retired from the work in 1958 and was followed by Harold D. Schneider of Clinton, Indiana.

### • North Long Beach

The North Long Beach Christian Church held its first services in the Masonic Hall, beginning in March, 1929. After four years in rented quarters the congregation occupied its own building in

July, 1932. Because of its unfortunate location the church experienced slow growth. After six or seven years a new location was determined upon and a central site was purchased, with the assistance of the State Society, an entire block frontage on Market Street. Their new building was occupied in 1940 and to meet the growth of the church new Sunday School rooms and a recreation hall were built very shortly thereafter. The beautiful sanctuary, dedicated in June, 1956, was the result of heroic sacrifice and consecration. The church has been the supporter of the missionary and benevolent efforts of the co-operating churches.

Its first minister was Marshall Neal, a student in Chapman College. His son also served the church as its minister for a time. Otto D. Lee came to the pastorate in 1934 and was followed in 1938 by Edward A. McGuire who volunteered for the chaplaincy in 1943. Lauren E. West held an 18 months' ministry and was succeeded by Harry J. Hill. Mr. Hill served from 1945 to 1948. Carl L. Crain was with the church from 1948 till September, 1956. He led in the erection of the sanctuary and carried on an energetic ministry. He was succeeded by William J. Diehm who had held his first pastorate in California at San Dimas.

### • Redondo Beach—South Bay Church

The Christian Church in Redondo Beach was established in 1910 with thirty-nine members. In its early years it had a history of varying experiences but has always maintained a vital interest in the work of the communion of which it is a part. The building in which the congregation met for many years was completely destroyed by fire in February, 1938, but was shortly rebuilt to take care of a membership of three of four hundred. Recently additional educational units have been added to the sanctuary and activity buildings.

The South Bay Christian Church as it has been called for some ten years, has had a dozen or more ministers in its lifetime, among them some very familiar names. In its early days the following men were among its pastors: Frank M. Moore, L. A. Hussong, R. Tibbs Maxey, E. N. Phillips, Jasper Bogue, J. R. Speck, and C. R. Gilmore. K. F. Nance came to the church in 1921. After four years he was succeeded in turn by Harry J. Hill, Leland H. Emerson, Tom B. Clark, who was pastor when the original church was destroyed and the new church dedicated, Carl L. Crain, B. Robert Tolin and Dwaine E. Cerbin. During Mr. Cerbin's ministry, extensive improvements have been made to the property, and additional land has been purchased. The church is located at 128 N. Broadway in the downtown area of Redondo Beach. It has a membership of about 700.

### • San Pedro

The State Society in 1921 launched what it hoped would become a city missions program similar to the "Kansas City plan." It employed A. L. Crim as city missionary and began its first project at San Pedro. After a survey of the community, Evangelist Crim held the first meeting in the Woman's Club House on May 15th, 1921. One hundred persons were in attendance. A revival meeting was projected and at its close a church was organized. In December official status was given to the group as the First Christian Church of San Pedro when the State Secretary and the Director of Religious Education, C. R. Hudson and Edgar Lloyd Smith, participated in election of officers, etc. With the advice and financial assistance of the State Board a site was purchased within a month thereafter and the church building was dedicated in June, 1922. Mr. Crim relinquished the assignment in July, 1923, to do further city missions work.

He was followed by Jonathan Bridges but was called again in 1924 to give further assistance and remained till the fall of 1926. He was followed by J. Irving Rhoades. In 1928 Milton Meacham came to the church but remained only a year. Morris Bigbee, who had been a student at Chapman College, followed in a four years' ministry. Upon his resignation in 1935, Wendell W. McKinney whose home was in San Pedro volunteered to serve the church without salary. The rather heavy debt and the depression had discouraged the congregation. Mr. McKinney remained till 1941. Earl C. Eppert followed him and was succeeded by Percy J. Furgeson who remained eleven years. The church is now one of the very good churches of the area, soon to be housed in a new well-located church building.

### • Santa Monica—First

As early as 1897 interested families met to consider the founding of a church in Santa Monica and a Sunday School was started, meeting in the Odd Fellows Hall. In 1899, B. F. Coulter of the Broadway Church, Los Angeles, persuaded his congregation to establish a mission, to buy a site and build the first church building at 1354 5th Street, in 1900. The congregation held its meetings here for more than twenty years. The property at Sixth and Arizona was purchased in the early twenties and a tabernacle was erected which served until the present building was completed in 1925 at a cost of $130,000.00. Subsequently, the church came upon difficult financial days, as did others who built just prior to the depression days. The Santa Monica property was turned over to the bank to satisfy its loan but was later redeemed with the aid of gifts made by sister Christian Churches and by virtue of a liberal ten-year plan of refinancing. In 1941 the Board of Church Extension assumed the balance of the loan and on May 20, 1945, the church held a mortgage-burning service.

Some seventeen ministers have led the church through its nearly sixty years of valiant history. The first was G. McWilliams. He was succeeded by the following men: A. Bowen, J. R. Speck, B. Burr, J. R. McIntire, Arthur Cain, Cal Ogburn, Leslie Lobingier, J. Dabney, Leslie G. Parker, J. W. Maddux, R. M. Campbell, a grandson of Alexander Campbell, William Matthes, under whose ministry the present church was constructed, Frank W. Emerson, Charles M. Watson, H. P. McConnell and Wales E. Smith, who has been minister for about twelve years. This church has a strong program of church life, religious education and missionary support. Its membership is approximately 800.

- **Santa Monica—Sunset Park**

The strategic site on which the Sunset Park Christian Church stands, the corner of 16th and Maple Streets, was purchased about 1942 by the Ocean Park Church with the intention of a removal of the congregation from its inadequate quarters to a new church, at any early date. Conditions prevented this and finally in 1948 the group which favored a change of location, constituting a large majority, voted to transfer title to both properties to the State Society and began the building of a chapel and Sunday School unit on its new site. Ground was broken August 7, 1948, and the new buildings were dedicated on May 15, 1949. The smaller group which did not want to make the move remained at the old location as a unit and reorganized a church, retaining the former name.

About 100 former members of Ocean Park Church formed the nucleus of the new Sunset Park Christian Church with Edward R. McGuire remaining as their minister. The church is well located, adjoining two elementary schools and a high school. Soon, it found itself with too small an educational facility and went about constructing a building which would double the capacity. Since that time it has added another such unit. Mr. McGuire remained till 1952 and was succeeded by Charles E. Hannan who at this time is still the pastor. The congregation has cleared all indebtedness incurred in building, has installed and paid for an organ and is doing a splendid work as a community church. Its membership is about 300.

### • Venice—Ocean Park

Since the present Venice church is the former reorganized Ocean Park congregation, removed from its former location, which was sold in 1956, to a women's club house in Venice, we think it would be of interest to give a brief story of the Ocean Park Church from its beginning in 1903 under the ministry of Cal Ogburn. Soon after its founding the church acquired a site on the corner of Rose Avenue and Washington Boulevard. On the small lot were built a sanctuary with basement and a sizeable educational and activity unit. The church never was large but through most of its history rendered a valiant service. The majority of its members in 1948 decided to leave the restricted quarters and move to a new location.

A small group remained at the old church which had been deeded to the State Society and reorganized the congregation with the consent of the State Board, employing J. R. Blunt as minister. He had formerly served the church and was greatly beloved. He remained as minister till he felt physically unable to do the task. He was followed by Harry Dirks, Richard Flood, Louis A. Mayo and O. D. Johnson. Mr. Mayo assisted in the transfer to their temporary location in Venice. Ministers who had served the old church up to 1948 were Cal Ogburn, J. P. Ralstin, George Ringo, C. C. Bentley, J. L. Lobingier, T. G. Picton, J. R. Havener, A. Fairhurst, Fred Jackson, C. S. Vail, C. H. Lemmex, W. F. Waldon, Wilfred Nichols, J. R. Blunt, R. H. Newton, Roy O. Youtz, Albert F. Bunney, H. Harris Wood and E. A. McGuire.

### • Wilmington

At the request of a number of members of the Christian Church, many of whom had been brought into a group through a tent meeting held in 1925, the State Missionary Society in the summer of 1926 made a survey of Wilmington and subsequently agreed to finance the purchase of a site and assist in building the church. In November of that year a site at Island Avenue and Denni Street was bought and on June 19, 1927, the new church was dedicated. Preceding the dedication a revival was held by the State Evangelist, Arthur F. Ritchey, with some fifty additions to the original group which had petitioned the State Board in 1925. W. H. Boden was approved as the organizing minister. He served until the coming of Charles

H. Swift in March, 1928, to whose salary the State Board had pledged fifty per cent. Soon the church was self-supporting and grew in numbers and prestige. An educational unit was built following the death of Mrs. Swift in her memory. Mr. Swift was pastor for more than twenty years, until his retirement in 1948. He had a wide influence in the community.

Harlan D. Morris followed him. During his pastorate a new and much larger site was purchased on West Lomita Boulevard. In 1955 he was called to Fresno and Burt W. Bruffett succeeded him. The old property was sold and a new multiple-use sanctuary-social hall was erected on the new site and dedicated on October 21, 1956. An educational building is being built at the present time. When other units are completed this church will have a splendid church plant. The membership is about 450.

## LOS ANGELES—INNER CITY

- **All Peoples—Los Angeles**

The All Peoples Christian Church, 822 East 20th Street, Los Angeles, has been since its inception just what the term signifies, a church for all nationalities, and has been publicized across the brotherhood as an interracial project sponsored by the United Christian Missionary Society. The church occupies the buildings formerly the headquarters of the Japanese Christian Church. The project began as a community center in 1942 and in May, 1946, the church itself was chartered with 43 members representing several racial groups. Through the persistent efforts of its pastor-administrator, Daniel B. Genung, and his successor, Kay Kokubun, the church and its social work have prospered and have furnished a proving ground for the belief that such an institution is workable and Christian. The uniqueness of the institution is not only that it is a living proof that races can integrate in a normal Christian Church but that a church with a Community Center Program, especially in an inner city decrescent area, can not only exist but develop year by year. All Peoples Church supports every agency of its denomination and maintains a very dynamic program of Christian work. Its standing in its communion is high, giving the various churches of the area a feeling of satisfaction with such a missionary endeavor.

- **Avalon—Los Angeles**

About 1910 two southside churches united and formed what for several years was known as the South Park Christian Church, 43rd and Avalon. This congregation in 1932 was invited to occupy the new McCarty Memorial Sanctuary but a remnant remained who banded together to form the Avalon Boulevard Church which met for a few years. The church property in the meantime came into the hands of the State Board. In 1937, a Negro church was launched by the State Society and has since occupied the premises, together with the Avalon Community Center founded a few years later. This church is the Avalon Christian Church. Baxter C. Duke came from Indianapolis to become its pastor and served in that capacity for some twenty years, being succeeded by Foster T. Craggett. It is one of our strongest Negro churches and has, despite times of hard going, been known as a co-operative and forward-looking church. It owns its own property and the property of the Center. There are among its lay leaders men and women of prominence among the Negro citizens of Los Angeles. It is well located and serves a large constituency.

**• Alvarado—Los Angeles**

The Alvarado Church of Christ was one of the congregations in Los Angeles started by B. F. Coulter and the Broadway Christian Church. Its history dates back to the early part of the century. It was originally located at 1016 North Alvarado near Sunset Boulevard. Among its ministers of the early years were C. S. Vail, W. H. Salyer and Dan Trundle. During the ministry of Mr. Trundle and his successor, M. C. Hutchinson, the church was a better than average supporter of brotherhood agencies of the Disciples. In 1924 and 1925 the average per capita offerings to missions were about $4.50, mostly given to co-operative work. Upon the coming of a minister who opposed giving to co-operative work the per capita in one year decreased to forty-six cents, and thereafter the congregation became an independent church, supporting only missionary endeavor outside the national agencies of the Christian Church.

In about 1929, the church moved to its present plant located at Liberty and Reservoir Streets, some blocks removed from its original site. This church is one of a few which maintain a day school. Other ministers to have preached for the congregation have been Lewis A. Pier, Morgan Harlan, David E. Olsen, A. W. Franz, Fred P. Thompson, Jr., Robert L. Burton and Ben Schiller.

**• Cosmopolitan—Los Angeles**

This Negro church, located at 33rd and Hooper, was established in the early twenties by M. F. Mitchell who had been preaching for various congregations in Los Angeles since about 1918. He has been the only minister for this church since its beginning. It was known for many years as the Hooper Avenue Christian Church but since about 1940 has been listed under its present name. Mr. Mitchell has had the longest continuous pastorate of any of the ministers of the Disciples in the state. He has also conducted at the church location an employment agency which has been even more successful than the church itself, which after all the years has only about 100 members. Mr. Mitchell wields quite an influence among the Negro leaders of the city. He and his church are co-operative with brotherhood programs.

### • Crenshaw—Los Angeles

The present Crenshaw Christian Church is located at 9550 Crenshaw, Inglewood, although its history for nearly fifty years is connected with its former status as the Figueroa Boulevard Christian Church in Los Angeles. The Figueroa Church was organized in 1907 when it opened in a chapel on the northwest corner of Figueroa and 57th, where it met for many years, moving across the street to a new church, dedicated in July, 1923. In 1920, the church was saved from foreclosure by a loan of $3,407.80 from the Student Aid Fund of the State Board. Up to 1924, it had been aided by appropriations from said Board, according to the minutes of the State Society.

Its first minister was E. H. Kellar who after two years was followed by E. D. Chapin. Leonard G. Thompson, formerly of Colorado, was minister from 1911 to 1919. George C. Ritchey was minister from 1919 to 1924. F. E. Hagin, former missionary to Japan was pastor from 1924 to 1929, when he was succeeded by Joseph M. Applegate who has been with the church for thirty years and led it into the change of location to its splendid new property on Crenshaw near Century. The church moved into its new fellowship hall in February, 1953. Its educational building was dedicated in September of that same year and the beautiful modern sanctuary on May 26, 1957. The church is one of the best known among Christian Churches but it has not supported most of the agencies of the Disciples of Christ for a quarter of a century. It gives worthy sums to missions but its chief support is directed to independent missions, sometimes known as direct-support missionary endeavor.

### • Cypress Park—Los Angeles

This is another church which had its beginnings in a tent. In 1911, L. W. Klinker, for years a well-known minister in Southern California, held a revival meeting in the area known as Cypress

Park and started a church with eighty charter members. The present site at 1145 Cypress Avenue was bought and the original unit was erected. A number of additions have been made to the first building and a new educational unit has been built in recent years. This church received assistance from the State Society for some time, and in its beginning days the Central Church in Glendale made monthly appropriations for its support. Its parish is rather circumscribed, affecting its becoming a large church. It, nevertheless, has been a splendid neighborhood church and has had a history of loyal service for Christ and to the communion of which it is a part. Besides its founder, Mr. Klinker, there have been the following pastors over the period of nearly half a century: A. K. Wright, Wm. Gilbert, A. K. Matthews, Booker Smith, Otto D. Lee (two pastorates), Charles Kennedy, G. W. Thompson, L. G. Parker, Don G. Churchill, Willard F. Learned, Harry J. Hill, P. Meredith McCluer, A. J. Bailes and M. Rolla Grimm. The church has been a consistent supporter of all the missionary and benevolent projects of the Disciples of Christ.

### • Eastmont—Los Angeles

The Eastmont Christian Church building, 701 South Hoefner Avenue, was erected by Clifford L. Carey, who had been minister of the Hollenbeck Heights Church. His church was called The House of Prayer. It was built on the theory that the Lord's work can be done without any appeals for help of any kind. Mr. Carey passed away in 1948 and the State Society bought from his widow the property, now used by the Eastmont Christian Church, for $22,500.00. This was a new work from the beginning since the former group had disbanded. The churches of Southern California assisted in purchasing furnishings for Sunday School work and also gave money for some alterations to the building. The sanctuary is attractive, with comfortable pews and a pipe organ. Its first minister was Dean E. Berger who did a sacrificial and worthwhile work in starting a church with a greatly different program from its predecessor, building a congregation of more than 150 members. He was succeeded in 1952 by John O. Hedwall, who gave the group enthusiastic and wise leadership until called to become Director of Laymen's Work and Evangelism for the State Society, in 1956. The congregation had increased its numbers to nearly 300. Dale M. Harter became the minister in 1956 serving two years and was succeeded in 1958 by Donald C. Jones, who had resigned the Vista La Mesa Church a year or more before to complete seminary work.

### • Eagle Rock

In 1922 the Central Church of Glendale started a survey of the adjacent community of Eagle Rock with the purpose of beginning a mission. The Central Church withdrew when it was revealed during the survey that W. J. Carry, recently from Minneapolis, Minnesota, had been sent to the community by interested laymen friends and had started meetings. The result was the opening of the Eagle Rock Church. Mr. Carry drew around him a good many from the area who were not in harmony with the co-operative work of the brotherhood, which made a rather complex problem in the early history of the congregation. He was succeeded by Clive Taylor, E. E. Mack, Dan A. Trundle, Charles N. Odell, Paul Barber, Stephen O. Osborn, Otto D. Lee, J. Irving Rhoades, H. Leon Berry, Bert W. Bruffett and Henry F. Hotvedt.

The church purchased property on Ellenwood Drive, a block from Colorado Boulevard, a rather inadequate site for any enlarging work. It was purchased shortly after the founding of the church in 1922. It had upon it a sizeable house. A small chapel and two or three Sunday School rooms constituted the equipment for all purposes for more than 35 years. Under the ministry of Mr. Bruffett money was raised and plans drawn for a lovely structure adequate for a small church. It was dedicated in 1957 under the ministry of Mr. Hotvedt. The church has risen above its early problems and is a co-operating, earnest group of Christians. Undoubtedly its growing strength will necessitate larger and more adequate equipment in the future.

### • East Twenty-Eighth Street—Los Angeles

The East 28th Street Christian Church was formerly the Birch Street Church which was founded in 1906 with 14 charter members. For a few years it met in a small one-room building at Birch and 14th Streets, just east of Central Avenue. The Birch Street Church was for many years our strongest Negro church in Los Angeles City. It had developed a rather sizeable church and Sunday School plant through the years but it was poorly located.

In about 1942 an exchange was made for property owned by the Armenian Congregational Church at 28th and Paloma Streets, through the instrumentality of the State Secretary. This property is well located, directly across the street from the Negro Y.M.C.A., and is well adapted for the work of this growing church. About a dozen ministers had served the old Birch Street Church including A. W. Jacobs who gave up the work just prior to the exchange of properties. Those who have been pastors of the East 28th Street Church are

W. J. Bryant, who was with the church some seven years, C. B. Tarrance, who had been an elder in the church for many years and E. W. Henry who was called to become pastor in 1956. This congregation represents a cross section of a high type of Negro citizens of the community and is doing a good work.

### • Filipino—Los Angeles

The Filipino Christian Church, located in its own buildings at 301 North Union Street, is the outgrowth of a movement among the many Filipino young men who had come to Los Angeles and its vicinity during the first quarter of the century. As we have set forth elsewhere in this volume, the church developed out of what was known as the Filipino-American Christian Fellowship, organized at the First Christian Church in 1928, largely through the interest and determination of Dr. and Mrs. Royal J. Dye. The church was established in March, 1933, and met in various places near the area where the Filipino people lived in downtown Los Angeles. For some years its location was at 306 Winston Street. Its first pastor was Sylvestre Morales. Upon his return to the Islands Felix Pascua, a graduate of Chapman College, served for three years when the ministry was transferred to Casiano Coloma, who was pastor from 1936 till the middle forties, when he returned to the Philippine Islands to accept a position with a college. Mr. Pascua was selected again to take over the pastorate and has been in the leadership since then.

In 1940 the congregation was moved by the help of the State Society to a former Chinese Presbyterian Church building at 150 N. Los Angeles Street and in 1950, when forced to move again by the purchase of the property for civic center projects, the church purchased a Methodist church building, which has become the permanent center for the Filipino Disciples. Improvements, including a baptistry, dedicated as a memorial to Mrs. Dye, have been made to the sanctuary to make it more adaptable for the range of services provided by the group. In the purchase of the property the local church raised $12,000.00, the U.C.M.S. made a substantial grant, the State Society gave assistance and the Board of Church Extension provided a loan. The church is self-supporting and claims a membership of about 100.

### • Hollenbeck Heights, Mexican

There is a small but active Mexican Christian Church holding its meetings in the Old Hollenbeck Heights Church building at

Second and Breed Streets in Los Angeles. The original Caucasian church was at one time a strong congregation, but divisive leadership and the changing complexion of the community weakened the church until it was no longer able to function. Its property was already being partly used by a Mexican church and later this group was given full possession. This church is successor to another Mexican work begun in the middle thirties in Watts, under the auspices of the First Christian Church of Long Beach. This group, of course, had little opportunity to enlist the support of the State Society, since the mother church had become entirely non-co-operative. Marciano Lopez and his son held the group together and after some fifteen years transferred their interests to the Hollenbeck community. The present leader is Lawrence Ramos.

### • Griffith Park—Los Angeles

The Griffith Park Christian Church, formerly known as the Angeles Park Christian Church, is another of the congregations started by J. W. Utter. With the help and counsel of the Central Church of Glendale, Mr. Utter made a survey of the growing community, adjacent to Glendale, and felt justified in holding a tent meeting, out of which came the group which founded the church in 1924. By March, 1925, there were 80 members and a Sunday School of 175. After the church was well on its way, Mr. Utter was assigned to another field and was succeeded by W. T. Wells. In the meantime the tent church was established in its present building's first unit. Two or three substantial additions have been made during the years.

The church had hard going in its early years but became stabilized and able to support itself by 1940. In recent years it has become a splendid neighborhood church. For some time it was counted among non-co-operating churches but by 1950 took its stand as a supporter of the brotherhood's program and agencies. Besides those above named the church has had the following ministers: C. W. Van Blair, C. N. Odell, Norman W. Brown, G. W. Burnett, Myron N. Breckenridge, L. A. Britton, H. Leon Berry, Frank C. White and James W. Pierson. It is located at Edenhurst and Gardenside Streets.

### • Hollywood-Beverly

The Hollywood-Beverly Christian Church was formed in October, 1934, by a uniting of the young Beverly Christian Church with the Hollywood congregation. The Hollywood Christian Church, the second oldest Protestant church in Hollywood, was started in 1888 when B. F. Coulter decided to hold a revival meeting in the Cold

Water School house at the mouth of Cold Water Canyon near the present Beverly Hills Hotel. The church, which started with 30 members, met on alternating Sundays in the schoolhouse. In 1890 a small lot was secured and a building erected on Cahuenga near Sunset. This building was later moved to Wilcox Avenue. After ten years the church bought on Hollywood Boulevard and Gower Street where it worshiped in what was called the "bungalow church" until 1923 when the present building on Gramercy at Hollywood was dedicated by Charles S. Medbury of Des Moines, Iowa, during the ministry of W. F. Richardson.

This church has had but seven pastors over a period of seventy years. M. L. Yager served without pay as its first minister. He was followed by John C. Hay, one of the prominent men of his day. He was succeeded by Lloyd Darsie in 1906. Mr. Darsie was a very popular speaker and was a leader in interdenominational affairs. He remained with the church until 1917 when the congregation called W. F. Richardson from Kansas City, one of the best-known ministers of the Christian Church. He was pastor until illness compelled his retirement in 1925. S. J. Mathieson of Des Moines succeeded him in the Hollywood Church. Mr. Mathieson was called to Denver Central Church in 1929 and Neal K. McGowan of Lexington, Kentucky, held the pastorate till 1934 when he became State Secretary.

Overtures were at this time made to the Beverly Christian Church, newly established near Beverly Hills and made up largely of former Wilshire Boulevard Church members, to join forces with the Hollywood Church. The new minister of the Beverly Church for many years pastor of University Church, Seattle, would according to the proposal become minister of the combined groups. The plan was accepted and Cleveland Kleihauer became the pastor of the Hollywood-Beverly Christian Church in October, 1934, where he has remained for about 25 years. This is one of our strongest churches with a membership of about 1500.

### • McCarty Memorial—Los Angeles

This church, located on West Adams at Eleventh Avenue, has had a unique history both as to its buildings and its congregation. The impressive English Gothic sanctuary, patterned after the Exeter Cathedral in England, was the gift to the brotherhood of Dr. and Mrs. Isaac A. McCarty. He had been a practicing physician who had for many years planned such a memorial. A number of leaders, as early as 1930, urged that it be built in Beverly Hills but

Dr. McCarty had his heart set on erecting this great Gothic structure with its 200 foot tower on the eminence overlooking a vast area sloping toward the sea where it could be seen for miles. Two existing congregations, the South Park and the West Adams Christian Churches, the latter a new church, were looking for a change of locations and were designated by the builder as recipients of the new $400,000.00 cathedral upon its dedication, May 22, 1932.

Bruce Brown, for many years a leader in Southern California, was minister at South Park and became the new minister of McCarty Memorial, remaining till 1940. In 1935, Jesse R. Kellems became the preaching minister while Mr. Brown served as pastor. In 1941, William H. (Bill) Alexander came to the church, giving it a great lift, but remaining only a year when he accepted a call to Oklahoma City. He was succeeded by O. James Sowell who began a ten years' ministry in November, 1942. During his ministry the church was strengthened and under his leadership was able to dedicate in March, 1950, a very fine Education and Youth Center Building at a cost of about $150,000.00. James Clark Brown, just graduating from Yale University, succeeded Mr. Sowell but remained less than a year. Kring Allen came to the church in February, 1954, and is the present pastor. Incidentally, each of these four men came from Oklahoma. Under the leadership of Mr. Allen the church has become an interracial congregation of Christians. Some Negroes had been welcomed into membership before he accepted the pastorate. However, he came with that knowledge and has succeeded in integrating the races into church life in a notable way. Despite its unfortunate location for a cathedral type of church edifice, McCarty Memorial is an outstanding church in many particulars. It supports all brotherhood agencies and interdenominational projects.

### • Florence Avenue—Los Angeles

In 1929 a church was started in a rented store building on Florence Avenue in south Los Angeles by T. R. Applebury. Within a few months the Sunday School was averaging over 100 in attendance. On May 25, 1930, the present sanctuary at 2312 West Florence was dedicated. Mr. Applebury remained as minister until 1942 when he resigned to enter the chaplaincy. Upon his return to the ministry of a local church he resumed leadership of this congregation. In 1946 he was succeeded in turn by Arthur Reese, Carlos Brown, Paul Mehrens, C. H. Nininger, Harold E. Gallagher and Leslie C. Ashford. The church erected an educational building in 1956 to take care of its Sunday School needs and in 1959 added a new parking lot to its property. The congregation maintains a Living Link missionary at Eagle Pass, Texas. Its missionary work is direct-support. No funds are given through the organized agencies of the Disciples of Christ.

### • Highland Park—Los Angeles

This is another church which had its beginnings in a tent. In December, 1904, the State Missionary Society sent H. E. Ward to the Highland Park section of Los Angeles to hold meetings in a large tent loaned by Charles C. Chapman. Bad weather stopped the revival but thirty-two persons signed a charter to start a congregation of Disciples of Christ. A lot was bought at Monte Vista Street and Avenue 58, which is the present location of the church. A chapel costing $1800.00 was dedicated October 1, 1905. J. I. Myers was the first regular pastor, followed by E. A. Childs in 1908 and Carl L. Green in 1909. Dan Trundle came to the pastorate in 1911 and remained until the coming of Alden Lee Hill in 1918. He remained as active pastor till the summer of 1948, more than thirty years. He now serves as Minister Emeritus.

Mr. Hill was followed by B. Frank Cron who in 1951 became pastor of the First Church, Riverside, California. J. J. Walker was pastor from 1951 to August, 1952, and was followed on March 1, 1953, by Albert F. Bunney, the present minister. This church dedicated a sanctuary seating 700 people on November 26, 1922, and has added more educational and recreation buildings to care for a growing program. It has been a church with special emphasis on evangelism. During the ministry of Mr. Hill more than 4000 persons were won to the church. The Highland Park area of the City of Los Angeles is static in its development as compared with other years but the church continues its active contribution to the community and holds a high place in the respect of the citizenry.

### • Monroe Street—Los Angeles

In May, 1923, the State Board authorized a survey to determine the possibility of a church either near Chapman College or under its supervision. In November, meetings were started in a tent and later transferred to the college gymnasium. The next year a small building was erected on Monroe Street north of the college campus. Those opposed to a college church were responsible for the new venture and decided to call the church North Vermont Christian Church. The City Evangelist, Fred E. Hagin, worked with the nucleus and reported a charter membership of sixty persons. In

1927 Meade E. Dutt, a well-known minister who was taking special studies in Chapman, was preacher for the group. The original building was not on property owned by the church.

However, in 1936 the present church at the corner of Madison and Monroe Streets was occupied by the congregation under the ministry of John L. Brandt, who had been pastor of Central Church, San Diego, fifty years before. The corner lots, owned by the church, on which stand the offices of the Christian Missionary Society, were the gift of a long-time member in about 1944. The church since 1945 has become very well known because of its relationship to the offices of the State Board. It never has been a strong church in members or financial ability. Its neighborhood precludes a large congregation. Since its beginning the following men have been its ministers: L. F. Stephens, C. H. Phillips, Meade E. Dutt, C. N. Balch, D. F. Sellards, John L. Brandt, L. C. Anderson, H. Harris Wood, Paul Dear, L. A. Britton, A. L. Hill, D. E. Wilson, W. A. Hixon. At the present time Paul Dear is serving his second pastorate at Monroe Street.

### • Morningside Park—Los Angeles

The Morningside Park Christian Church is the successor of the Manchester Avenue Church which was established in 1924 on Manchester near Hoover by George C. Ritchey, following a revival meeting held in the area which resulted in 100 members agreeing to form a new church, which was done at the close of the revival. Its site was small and poorly located and it never grew into a strong congregation. After four years Mr. Ritchey was succeeded by S. M. Bernard and he by E. O. Farrow, who remained eight years. John H. Wells served the church in 1938 and was followed by G. G. Bentley and P. Meredith McCluer. Arthur R. Reese was minister for two years and was followed by Maurice F. Knott who convinced the congregation that the property should be sold to the Baptist Church and that the congregation buy another Baptist church building at 77th and Eighth Avenues. In 1948, the congregation moved to this new location and into a lovely building. Mr. Knott was with the church till 1951 and was succeeded by Frank V. Stipp who is still the pastor. The church is somewhat overshadowed by the large Baptist Church which re-established itself within a few blocks upon the sale of its former property to the Disciples. The church is one of the substantial neighborhood churches and puts on a worthwhile type of service. The move from the Manchester site was a wise one.

### • Ninetieth Street—Los Angeles

Although called the 90th Street Church it is located at 105th and Avalon. It had its beginnings at the former address. Sim M. Spencer and O. C. Jacobs, both ministers, were the prime movers in founding the church, in buying the site and erecting the building which was dedicated in 1957. Both they and a few other consecrated men and women worked tirelessly to complete the small one-room sanctuary and social unit. From the first the leaders have consulted with and received the counsel of the State Offices. Clifford B. Spears is the minister of this growing Negro church.

### • Ninety-Second Avenue—Los Angeles

In 1945, C. W. Arnold, a Negro minister from Ohio, came to Los Angeles and founded the Ninety-Second Avenue Church of Christ, securing the old Shorb Avenue Christian Church building since the church was ready to disband. He has organized and built quite a substantial congregation. It is located in the midst of thousands of Negro people and is an active part of its community. Both Mr. and Mrs. Arnold are ministers. The church has been affiliated with the independent group of congregations. Its reported membership is larger than that of most of our other Negro churches.

### • Pico-Arlington—Los Angeles

When the First Church of Los Angeles removed from what is now the civic center, B. F. Coulter bought the southwest corner of Temple and Broadway and erected what was from 1896 to 1927 known as the Broadway Christian Church. By 1923 it determined to move into a more residential community and sought a site near the Chapman College campus, but the removal of the State University from its campus adjacent to Chapman changed the plans. The corner of Pico and Arlington was bought and one of the finest buildings in the city was erected upon it. It was known as "Coulter Memorial" but called Arlington Avenue Christian Church. It is in a rather unfortunate location since it is midway between two other large Christian Churches and in a section of the city which more and more tends toward apartment houses and business.

The sanctuary was built under the ministry of Walter Scott Buchanan who later became State Secretary, exchanging positions with J. J. Evans who was with the church a brief period and was followed by Charles R. Hudson who had also been the State Secretary. Edward S. Moreland followed Mr. Hudson and remained with the church for about fourteen years when he went to the Walnut Hills Church, Cincinnati, Ohio. Kendrick Anderson served as minister from 1944 to 1949. Kenneth H. Tuttle and J. J. Walker followed Mr. Anderson. In 1955 the Pico Church of which Merle E. Fish, Sr., had been pastor for some twenty-eight years and the Arlington Avenue Church united, with Mr. Fish as pastor, and thereafter were known as the Pico-Arlington Church. In the summer of 1958 an educational and recreational building was started and completed in 1959 adding a much needed unit to the great sanctuary. It puts the church in a far better position to serve its community. This is a historic church and has an important leadership in the city of Los Angeles.

- **South Broadway—Los Angeles**

The South Broadway Church of Christ is located at 404 West 108th Street, near Broadway. It was organized in 1929 with 20 charter members. It is in a good neighborhood and serves as a community church. It has been an Independent church from its beginning but for a while reported to the national Year Book. It is a sizeable church with a fair set of buildings and has an active program of evangelism and religious education. Among its ministers have been L. C. Aydelotte, Frank Griffin, E. O. Farrow, Loren L. Hancock and J. Murray Postles.

- **University—Los Angeles**

The University Christian Church, Santa Barbara and Budlong, was started as a mission about 1905 and grew into a sizeable congregation under the ministry of J. W. Maddux who led it for a number of years. He was succeeded by H. C. Kendrick who served from 1918 to 1922 when he was followed by Aldis L. Webb under whose ministry, in 1925, the present sanctuary costing $65,000.00 was dedicated. The church incurred a rather burdensome debt upon which the members were scarcely able to pay the interest during the depression thirties. The State Society and the Board of Church Extension assisted in easing the burden.

Mr. Webb was followed by C. A. McDonald in 1926. In 1928 Meade E. Dutt came to the pastorate. He died suddenly in December, 1929, in the midst of a very successful ministry. He was followed by Harold E. Knott, who also died by auto accident just as he was giving up the church to assume a position with Eugene Bible College. L. G. Tomlinson came to the ministry in 1933. At this juncture the church was led to change its position as to co-operation with agencies of the brotherhood and since that time has been what is known as an Independent congregation, except in the case of a group of missionary-minded women who support the U.C.M.S. Mr. Tomlinson was followed in turn by Hollister B. Miller, Gifford Gordon, S. G. Anglemyer, Lowell Megorden, A. L. Tiffin, under whose leadership a modern educational building was erected, and L. C. Sunker.

### • Vermont Square—Los Angeles

The Vermont Square Christian Church had a rather precarious beginning, meeting at first as a "parlor meeting" in the home of a Mr. John Ballenger. In a few days a tent borrowed from Mr. C. C. Chapman was erected in the neighborhood but after a short time it blew down. However, out of this Evangelistic effort a work was started by Dr. Bruce Brown then pastor at Fullerton. This was in 1911. The small nucleus carried on till the State Society was able to send W. E. Spicer to survey the situation. It was agreed to proceed with the church and after two years in a one-room building at the present site at 52nd and Normandie, Mr. Spicer left a determined group which grew into a stable congregation. James R. McIntyre was minister for several years and was followed by various ministers who remained only over brief periods. Mr. Brown later came back to serve the church and was its pastor for a number of fruitful years. The present minister, J. Merlin Hill, came from Nebraska some twelve years ago. In spite of its rather poor location the church is doing good work in a building that has been completely remodeled during the ministry of Mr. Hill.

### • West Adams—Los Angeles

The successor of the original Japanese Church organized early in the century is the West Adams Christian Church. The aftermath of World War II left the Japanese congregation scattered and virtually dispossessed of its former property and equipment. The settlement of the Japanese people in another part of the city than that in which they formerly lived led to the erecting of a Christian Church on West Adams Boulevard and Seventh Avenue. The United Christian Missionary Society which had title to its former property assisted with a substantial appropriation in the establishing of the new plant in its present location. On July 9, 1950, the lovely and well-adapted new church costing $40,000.00 was dedicated. Since that time, the growth has justified an enlargement of the educational unit. Kojiro Unoura, who was called to the pastorate of the first Japanese church in 1923 and who stayed by his people and his church through the hardships of the forties, was the leader in the new venture and is still pastor of the church, with his son, David, directing the work among the Nisei, the younger generation. The father holds services for the Issei group, those formerly immigrants or who do not speak English readily. This is a live and self-supporting Disciple Church.

### • Western Avenue—Los Angeles

The present Western Avenue Christian Church is one of the Negro congregations situated in the heart of a newly settled racial section of the city. Formerly it was surrounded entirely by Caucasians and up to 1948 remained a white congregation. It never had been a strong church and had been the preaching point for students and retired or semi-retired ministers from its beginning days about 1915 to disbandment as a white church.

The State Board became the owner of the property at 3000 South Western Avenue in 1948 and went about establishing a Negro congregation which has functioned with varying success for some ten years. Clifford B. Spears became the first pastor of the new congregation and the church made a good beginning. Internal difficulties arose among some who had left other congregations to become members of the new church. Mr. Spears went into the chaplaincy and was succeeded by Foster T. Craggett in 1950 who in turn was succeeded by Howard E. Fowler, the present pastor. The State Society borrowed money on the property with which to build the Sun Valley Church. This loan has been retired. Thus, two churches have been functioning through the assets of the one church. The Western Avenue Church is centrally located for its task but its location is greatly restricted in size.

### • Wilshire—Los Angeles

The first meeting called to consider a Christian Church in an eighty-acre tract, not yet subdivided, facing Wilshire Boulevard was held on December 3, 1909, with Grant K. Lewis, State Secretary, in charge. Regular meetings were not begun until February. A former residence of C. C. Chapman at Fourth and Normandie was rented for a few months when an elaborate tent-tabernacle was constructed on the site already deeded to the new church at Normandie and Wilshire, the present location of the church. A bungalow church was built and dedicated on June 4, 1911, costing about $30,000.00. This rather attractive building was used until the completion of a half million dollar cathedral church in April, 1927. The first building was then used for educational and office purposes until the beautiful new educational edifice was built in 1958.

The church has had as ministers some of the outstanding men of the brotherhood. Its first minister was R. P. Shepherd, former State Secretary. F. M. Dowling, so favorably known in Southern California, followed Mr. Shepherd. W. C. Bower, who later became a professor in Transylvania College, was minister when the bungalow church was built. Others were J. K. Shellenberger, later with Cotner College; F. W. Burnham, who became president of the American Christian Missionary Society and first president of The United Christian Missionary Society; Jesse P. McKnight, who had been pastor of the Magnolia Avenue Church, Los Angeles, and who in his third year as minister at Wilshire was killed in an automobile accident in July, 1917; M. Howard Fagan, under whose ministry the present sanctuary was erected and who served a second time as Wilshire pastor; Harold H. Griffis, formerly with First Church, Portland, Oregon; Arthur Braden, who became pastor when the First Christian Church united with Wilshire in 1944; M. Owen Kellison, who had been national secretary of Religious Education; Warner Muir, who came from the First Church, Seattle, and later became pastor of University Church, Des Moines, Iowa; and Hoke S. Dickinson from Franklin Circle Church, Cleveland, Ohio.

### • Workman Street—Los Angeles

This church has had three names since its organization over 65 years ago. It was started in a hall above a local store, as a mission of the Temple Street Church, in 1892. B. F. Coulter was the prime mover in its organization. It antedated the Broadway Church which Mr. Coulter organized soon after the Temple Street Church moved to Eleventh and Hope Streets and became the First Christian Church. Soon after its origin a building was erected at 150 Workman Street and for all these years it has been located at this address, although the church building was destroyed by fire in the twenties. It developed into a good church, at one time having some three or four hundred members, and from its earliest days was led by devoted men. However, in about 1930 the church disavowed any affiliation with the organized life of the Disciples of Christ and has since that time been an Independent congregation.

In 1924 the church changed its name to Lincoln Heights Christian Church and in about 1932 began to be known as the Workman Street Christian Church. Among its ministers have been many well-known men; J. N. Smith, T. G. Picton, W. S. Crockett, J. W. Maddux, Fred S. Carter, William Remfrey Hunt, Eli Walker, E. S. Masters, G. L. Vernon, J. D. Field, Jr., and Don Jessup.

## II.

# CHURCHES IN SAN DIEGO COUNTY

### • Oceanside

Probably the fourth church to be started in Southern California was at San Luis Rey in San Diego County, some eleven years before the Central Church of San Diego began its meeting, and in the very year the first meetings were held in Los Angeles. The name of San Luis Rey appears annually in the first Camp Meetings held in Downey. This church met for thirty or more years in a schoolhouse in the San Luis Rey Valley just south of the Old Mission. G. R. Hand, who had had a part in the founding of the First Christian Church in Los Angeles and who afterward founded the Central Church in San Diego, had a hand in the establishing of the San Luis Rey Church. Several lay preachers served the congregation in the early days including William Justice who lived many years at Escondido and was a County Supervisor and a "farmer preacher," and John C. Porter whose son later became mayor of Los Angeles. This church was transplanted to Oceanside in 1908 with a total of twenty-three members.

The Oceanside Church then is a continuation of the old San Luis Rey Church which existed as a rural church in our earliest days as a people. The first church building of the Oceanside congregation was a little 18 × 24 frame structure with an old tin-can coaloil lamp hanging from the ceiling and with homemade pews. An interesting story attaches to this building enterprise. It is told in a leaflet published by Charles Kelly, who had been since 1877 a member at San Luis Rey and came with the group to Oceanside and was later chairman of the Board of Central Church, San Diego. Here it is: "Then in July, 1908, there came the millionaire boom. There was a certain man who came to Oceanside, joined the church and declared himself to be a man of great wealth. He was going to build the finest church in Oceanside that was to be found anywhere on the coast. One of the members purchased the lot next to the original site in order to have room for the great structure. A pipe organ was ordered and was in the process of being built; a set of chimes was ordered for the tower; three stained glass windows were to be installed that would be equal to any in Europe and superior to any in the United States; a thousand dollars worth of furniture was shipped to Oceanside; architects, contractors and builders were constantly making trips from Los Angeles to complete arrangements; the old church was being moved off the lot and was on wheels in the middle of Hill Street—when, lo, the bubble burst!" Mr. Kelly remarks that the only way the brother was rich was in his imagination. Fortunately all arrangements had been made by the individual and not by the church.

The Oceanside Church then was established with twenty-three members within that community when the town became the center of life instead of San Luis Rey, and from 1908 to the present time has functioned as a representative congregation of the Disciples of Christ, with such ministers as W. A. Ross under whose leadership the present building was erected in 1928, Mrs. C. A. MacDonald, one of a very few women preachers among the Disciples, George N. Reeves, Willard F. Learned, P. Meredith McCluer, B. Frank Cron, Lawrence W. Sellars, George F. Tinsley and Dan B. Genung.

### • Escondido

A Christian Church was founded in 1887 at Escondido by William Justice and about a dozen other former Disciples who banded themselves together as a Christian group. They met in a schoolhouse for a couple of years and thereafter, until it was possible in about 1892 to own their own building, they met in various halls and in homes of members. B. F. Coulter of Los Angeles aided them in the establishment of their permanent church building. The church has always been small in numbers and at various times in its history has faced serious hardships. It has never ceased to meet to break bread although small in numbers. At one service it is recalled that only three persons met at the Lord's table.

The church has had many ministers, some of whom were well-known leaders. D. A. Russell, later president of Berkeley Bible Seminary and first Professor at the California School of Christianity (now Chapman College), was one of the earliest ministers at Escondido. J. C. McReynolds, W. K. Azbill, L. A. Hussong and William Ross Lloyd were representative preachers of their day. Student ministers, among them Robert L. Dougherty, Donald C. Churchill and Glenn O. Hascall, commuted between the campus of Chapman and Escondido for some five or six years. The congregation, always conservative in its viewpoint, has in the last dozen or more years dissociated itself from the other Christian Churches of the county and has become one of the Independent group of congregations wishing to be known as a Church of Christ, although in February, 1926, by a vote of 21 to 5 it had agreed to become a "co-operative" church.

### • San Diego—Central

The largest Christian Church on the Pacific Coast around 1920 was the Central Church of San Diego. For a quarter of a century it had been blessed with the leadership of one of the great ministers of the Disciples of Christ, William Edgar Crabtree. The Central Church was founded in 1886 by G. R. Hand who had had a vital part in the founding of the First Church in Los Angeles and in the early days of the San Luis Rey (Oceanside) Church. Records show that on October 31, 1886, there met a congregation of about thirty persons in Keener Chapel who "covenanted together to constitute a church to be known as The Church of Christ at San Diego, agreeing to take the New Testament Scriptures as their manual of faith and practice."

Mr. Hand remained only a few months and was succeeded by A. B. Griffith who stayed a year. John L. Brandt, well-known throughout the brotherhood, succeeded him. He was followed by A. B. Markle and B. C. Hagerman. In 1895, W. E. Crabtree of Lexington, Kentucky, came to Central Church which by that time had a membership of about 200. He remained thirty-five years until his death in 1930. He was followed by M. Howard Fagan, Frank M. Lowe, Leland Cook, who was minister for some eighteen years for a church that had become an "inner city church," and Heber Pitman.

The Central Church has always been a missionary church. No less than six or seven missions were founded within the area of San Diego by this congregation, three of which have grown into substantial churches. It has rendered a most valuable ministry to servicemen of the U. S. Navy, especially during and since World War II. Its present membership is about 800.

### • San Diego—University

As early as August, 1903, the Central Christian Church of San Diego voted to instruct one of its members to "look into the matter of buying a lot in University Heights Addition" looking to the starting of a new church. On September 30, 1906, there was dedicated the first unit of the University Christian Church, at its present location. The first ten years were rather hazardous and uncertain ones.

There was a frequent change of pastors who served sometimes without remuneration and at best with small compensation. A few items taken from the Fiftieth Anniversary historical booklet reveal what a number of our earliest and weak churches have experienced, with varying formulas. "Rev. ------ was an unusual man. In the minds of many there was strong doubt that he was spiritually qualified to be a minister. When he came he told the gas company that as he would use kerosene there would be no need to connect his home to the meter. Later it was discovered that he had been a plumber and made his own connection and had been using free gas for some time. He left for parts unknown without informing the church of his plans." Another preacher is reported to have "aligned himself with the left wing element, or as it was known in those days the Independent Workers of the World." "Rev. ------ was a big raw-boned country boy. He gave the impression that he was best suited to the wide open spaces," says the report, of another minister.

The time arrived, after the first decade of struggle, when strong leadership came to the ministry of University Church, and the congregation took on new life. Mr. and Mrs. T. S. Handsaker began their ministry in 1916 and by 1920 the dedication of a $60,000.00 church took place. Milo Atkinson of Texas succeeded Mr. Handsaker in 1926 and strengthened the church in a seven-year term of leadership. He was succeeded by Frank T. Porter who had been state secretary. Shirley Shaw came to the pastorate in 1935 and remained until his untimely death in 1944.

Charles Severns was called to succeed Mr. Shaw and led the church into becoming one of our stronger congregations on the West Coast. The present sanctuary, built at a cost of over $200,000.00, was dedicated in 1952. On its fiftieth anniversary the church manifested its missionary concern by purchasing a site for a new church in the suburban community of Clairemont at a cost of $28,000.00 and gave a substantial percentage of its membership to form the nucleus of this growing congregation. Mr. Severns was called to the State Secretaryship of Northern California in 1957 and was succeeded by Joseph R. White. The membership at this time is approximately 1400.

### • San Diego—East

The East San Diego Christian Church is another of the missionary projects of Central Church. In 1911 W. E. Crabtree, pastor of Central, organized the church in the home of Mr. and Mrs. John Bray, with thirty-five adults and about fifty younger people forming church and Sunday School. The group soon outgrew the home and with the gift of a site by the Crabtree brothers a building was erected to accommodate the growing congregation. Various ministers gave of their time and talents for short periods. L. A. Hussong served for three years and W. H. Rust from 1921 till the coming of J. W. Underwood who soon after his arrival undertook the erection of a new $60,000.00 building which was dedicated in February, 1930. C. N. Balch was minister from 1932 to 1934 and was followed by George R. Whipple. The church's longest ministry was that of Anor C. Emerson under whose leadership the church assumed a position of strength and world vision. When Mr. Emerson became minister at Chula Vista he was succeeded by Earl S. Christofferson in 1955. The church has a membership of 800.

- **Vista La Mesa**

The Vista La Mesa Christian Church, located in a suburban area of San Diego, La Mesa, is the direct heir of the El Cerrito Church which was located for some fifteen years on El Cajon Avenue at Fifty-Eighth Street. The El Cerrito Heights Community Christian Church, as it was first known, began in 1931 with a small Sunday School conducted by C. M. Barnes and L. A. Hussong, two retired Christian ministers. Support from the four San Diego Christian Churches enabled the group to employ a minister by February, 1932. P. Meredith McCluer was called and remained with the church till July 1, 1936. He was succeeded by Glenn O. Hascall. A number of ministers followed these two men, none of whom remained long with the struggling congregation whose leadership was made up mainly of missionary-minded men and women from the other churches. Both the Joint Board of the Christian Churches of San Diego and the State Board labored to strengthen the church through the years, but circumstances of location and leadership prevented a strong congregation being formed.

In 1946, on the advice of the State Secretary, the property was sold and the assets given in trust to the State Society. Another property was found in LaMesa and a church building was erected in 1947, dedicated on January 11th, 1948, and became the center of a live and growing congregation, starting with 101 charter members. Russell Hensley became its first minister and remained till his enrollment in Butler University to complete his seminary work. He was succeeded by Donald C. Jones who had just graduated from Northwest Christian College. The church has been one of our most co-operative and successful enterprises of recent years. Its physical equipment has kept pace with its growth in numbers. Donald Jones also resigned from its leadership in 1956 to complete seminary work. He was succeeded by W. T. Nichols of Asheville, North Carolina. Vista La Mesa has a membership of about 500 and is destined to become one of our strongest suburban churches.

### • Chula Vista—South Bay

The First Christian Church of Chula Vista was started after careful planning by the Christian Churches of San Diego and the State Society. It succeeded from the very beginning in bringing to pass what the leaders of the organizations contemplated. The local Women's Club house was rented and various ministers of the area, representatives of the State Society and others carefully selected, provided the leadership of Sunday services. Mr. and Mrs. W. A. Ross, who had lived in San Diego since their ministry in Oceanside, were called and began work in June, 1951. On Easter Sunday, 1952, seventy-two charter members were enrolled. More than 250 members were brought into the fellowship when Mr. Ross was compelled to relinquish the work on account of health. Before his retirement Mr. Ross led in the purchase of a good property on which was dedicated a lovely sanctuary and Sunday School unit under the ministry of Anor C. Emerson who was called from the East San Diego Church in October, 1954. The church was dedicated as The South Bay Christian Church on March 20, 1955. Its present membership is approximately 350. The Chula Vista congregation is a Mid-Century Church Extension Church. Some ten thousand dollars of special funds were invested here by the State Society.

### • San Diego—Clairemont

As a part of its fiftieth anniversary observance in 1956, the University Christian Church of San Diego opened a new mission in the attractive suburban community of Clairemont, investing some $28,000.00 in a strategic site at the corner of Moraga and Kamloop, on which was soon erected a lovely multiple-use building. The investment was made with the approval of the joint board of the San Diego Churches and with the support of the State Society which invested some Mid-Century monies in the project. Charles N. Gibbs was appointed its first pastor and remained with the church until the fall of 1958, when he accepted a call to Santa Maria. The church has been an active and responsive congregation from the beginning. It already has a membership of 250 and subscribes to a budget of more than $20,000.00, supporting the outreach program of the brotherhood in a generous manner.

**• El Cajon**

The First Christian Church of El Cajon was sponsored by the East San Diego Church while Anor Emerson was minister. The sponsoring congregation arranged with Elery A. Parrish, evangelist, to organize a mission in the growing community of El Cajon in 1947. The church was organized on March 9th, with a membership of 52 and met for several months in a dance hall. A site was purchased at Mollison and Washington Streets and a chapel was dedicated September 21, 1948. A social hall was added in 1950 and a Sunday School building in 1953. Plans are now in the making for a multiple-use building on additional property recently secured. The church is one of many which own parsonages. Doctrinal differences plagued the church for a time resulting in a number transferring to a more conservative and independent group. The church has always supported co-operative missionary work and has been from its beginning well-organized. Ministers who have served the congregation have been: Lee Whipple, Floyd A. Ross, Frank White, H. Leon Berry and William C. Ayers. The church carries on an expanding program of service enlargement.

**• Pacific Beach**

Through the initiative of the San Diego Churches and the designation of $10,000.00 of Crusade for a Christian World funds, a new work was inaugurated in Pacific Beach in 1949. A site at 1074 Loring was purchased by the State Society some months before for $6,000.00. A chapel sanctuary and a Sunday School unit were erected in the winter of 1948-49 and dedicated in May, 1949. March 20th, preceding the dedication, the various churches of the state observed a Pacific Beach "Day" on which funds were given for the furnishings of the new church. On the opening of dedication day the community had a new church and a new minister, Dan J. Griffith, but no congregation of Disciples. Before the day was over there was a congregation of 54 and there had met a new Sunday School of 136.

This church has been able to pay off a sizeable indebtedness, to become self-supporting and a good contributor to missionary causes. Mr. Griffith is now in his tenth year of leadership. The congregation numbers about 200.

### • Vista

J. W. Runyan, who has given many years to the task of starting new churches, in 1954 moved to Vista, one of the fast-growing communities of San Diego County, made a survey, gathered together about thirty members, rented the Community Recreation Center, and began activities toward the establishing of a church. His efforts succeeded and in a brief time the congregation grew to a membership of 75. It was not long until a very acceptable location was decided upon, a site purchased and within a year a rather pretentious building erected. Most of the building was done with volunteers. The church is a going concern. Mr. Runyan in 1958 decided to start another work and was succeeded by William B. Weeda, who had just graduated from seminary.

### III.

# CHURCHES IN IMPERIAL VALLEY

**• Brawley**

Brawley is the third church of the Disciples of Christ in the Imperial Valley to have survived the years of hardship and uncertainty and has become a sturdy congregation. The church was founded in 1911 with a charter membership of fourteen. It carried on its Sunday School and worship services for more than twenty-eight years in a building erected in a day, in the fall of 1911. Its present lovely little sanctuary was dedicated in 1939. Some fifteen or more ministers have been with the church, some of them very well-known preachers. R. Tibbs Maxey and Willis S. Myers served the church in its early days. Eli Walker and Wilbur R. Hensley were well known among our ministers of some later years. Since the middle thirties the following men were ministers of the church: Marvin Palmerlee, under whose leadership the present church was built, Harold Stone Hull, Martin H. Davis, W. A. Ross, Elmer W. Hedges, J. N. Updike, W. R. Dedrick and Jerry McHarg. This church is located in the downtown area of the city. It is now in the process of building a chapel, a fellowship hall and church offices.

**• El Centro**

The El Centro State Street Christian Church was the second Christian Church organized in the Imperial Valley, and has enjoyed continuous leadership since its founding in 1910. A few congregations were started in the Valley about the same time but for various reasons closed their doors. This church was located in the heart of the business district of the County Seat until its removal in 1957 to a much more suitable site. S. F. Martin was its first pastor. He was succeeded by W. G. Conley, a brother-in-law of W. E. Crabtree, for so long pastor of Central Church, San Diego. Mr. Conley had been a Professor in Transylvania College. He remained with the State Street Church for several years, until 1918.

Other ministers who have led the congregation through the years include G. N. Harness, A. E. (Bob) Worthy, Arthur P. Craven, Edward H. Law, Wm. C. Cheverton, L. A. Romine, V. E. Butterfield, E. K. Latimer, Thomas L. Massie, Edward L. Carter and Gordon L. Hypes under whose leadership the church launched its new building project and re-established itself in a residential section of the city. The present minister is Chester Rice. The congregation for a number of years has channelled its missionary work through independent agencies, and on its own initiative supports a work among Mexicans in a neighboring community. Some efficient and well-trained laymen and women have led in the growth of the church.

### • Holtville

The Holtville Christian Church had its start in a union Sunday School in the ranch home of J. S. Bridenstine in 1903 but was soon moved to a small tent house near the present location at the request of H. B. Hollingsworth, who was at first superintendent of the school and later preached for the new congregation which was organized in 1906. W. F. Holt, who was a benefactor of a good many churches in the Valley, as he was elsewhere, gave the group six lots on which the present church stands. A new church was dedicated in December, 1908, with A. C. Smither of Los Angeles officiating. Mr. Hollingsworth received $40.00 per month as minister and was followed by C. J. Upton and Lafayette Swindle, later with the Broadway Church in Los Angeles. These two men divided the time and also the forty dollars per month between them. A school building was moved to the premises and remodeled for a parsonage. However, a new parsonage was built in 1926 and the church edifice was revamped and Sunday School rooms added in 1940. In 1954 the basement was enlarged to accommodate 250 people as a social hall. The present new sanctuary was dedicated April 29, 1956, under the ministry of Herbert A. Williams. Twenty-two different ministers have served this congregation during its half century of history. H. O. Langston held the longest pastorate beginning in 1929. He was succeeded by Carlton C. Buck. A number of well-known lay leaders have been developed by this active church.

IV.

# CHURCHES IN RIVERSIDE COUNTY

### • Arlington

The Arlington Christian Church was established as a mission of the First Church of Riverside in 1908 with a charter membership roll of forty. As was the case with most churches, it first met in a rented building. After a short time it moved to the present location at Everett and Magnolia. For two decades or more the church experienced little growth but had held a strategic location and finally came into its own. It has quite an adequate plant including its original sanctuary with a Sunday School room and a new educational and social unit built about 1954.

Among its ministers have been these brethren who in some instances served only a short while. C. R. Moore was the founder and first pastor. S. D. Perkinson was pastor some five years. Following him were Charles S. Vail, C. H. Hood who was minister for about five years, A. J. Adams, W. Dow Crewdson, Stephen O. Osborn, Carlton C. Buck, Harold D. Combs, Paul Tibbetts, C. H. Funk and Homer B. Hill. Mr. Hill held the longest pastorate, about ten years. Under his ministry the educational building was erected and plans were completed for a new site for future expansion. The present minister is Wilbur C. Parry, Jr.

### • Coachella Valley

From a letter in the files of the State Society it is revealed that Richard W. Blackburn, a former member and leader in the Broadway Church of Los Angeles but in 1923 a resident of Thermal, urged that a work be started in the Coachella Valley. The Board agreed to send an evangelist. On April 1st, 1923, H. M. Barnett began a three-week revival. At the close of the meetings a committee was appointed to take care of the affairs of the new group, a Sunday School was formed and met for a time in the Masonic Hall. Soon a site was purchased for $750.00 and on March 2, 1924, a cement block building costing $3800.00 was dedicated. The State Society loaned $2000.00 toward the enterprise. A five-week revival held by State Evangelists George H. Bassett and Cecil Brooks had preceded the dedication. A formal organization was effected and the first officers were elected. Lafayette Swindle, long a minister in Southern California, was the first full-time pastor of the little church.

Through the intervening years the church has had many pastors, among them W. S. Hayson, Stanley N. Bond, W. R. Hensley, John Neal, John E. Ross, now missionary in Africa, A. A. Harriman, Russell Hensley, Paul Tibbetts, Cecil Thompson, Felix R. McQuown, Joseph M. Smith and Rival J. Hawkins. During the ministry of Joseph M. Smith, long-laid plans were perfected to take an important step forward. A large tract in the very center of the growing valley was purchased and plans agreed upon for an adequate building to take care of the future of the church. Under the wise leadership of Rival J. Hawkins a lovely and modern new sanctuary was dedicated on April 20, 1958. Since that time other buildings have been completed and the congregation now has property valued at more than $100,000.00.

### • Corona

As early as 1892 a group of about thirty members of the Christian Church were meeting in Corona. A revival meeting had been conducted in a downtown hall by Francis Asa Wight. From a small beginning in a one-room building the church developed into a rather strong congregation for those days. There came a time when the group went through hard days and its concern became the concern of the State Society. The minutes of the State Board reveal that in 1923 the interest on a loan from the National Board of more than $1,200.00 was canceled to ease the burden of the congregation. The State Society appropriated a great deal of support in money and men to strengthen the church in its early days but despite this it has been an Independent church for many years. In about 1914 J. W. Utter became the minister and did a good work. Other preachers who have been well-known in Southern California have led the church. Some of them are G. K. Berry, E. A. Watts, N. J. Wright, George R. Whipple, D. L. Stivers, Stanley M. Bond, J. M. Shelley, Hollister B. Miller, H. G. Stansberry, Roy Smith, Lawrence A. Britton, Ivan Williams and Lowell Applebury. The church worships in a rather large plant located on the principal thoroughfare at Ninth and Main Streets.

### • Hemet

The First Christian Church in Hemet celebrated its golden anniversary in 1955. Its first services were held in various rented quarters until it purchased a church home from the Baptists. This was revamped and to it at various times additions were made, including a social hall and Sunday School unit, and finally a lovely sanctuary, dedicated on November 23rd, 1955. For some years the pastors of the Hemet Church also served the San Jacinto Christian Church, until the latter was razed by fire many years ago. Members of the latter congregation worshipped later with the Hemet church. The Hemet church has had many struggles and its inability to recompense its ministers adequately at various times prevented securing the type of leadership it ought to have had. In recent years that has been overcome and the church has prospered. Its present membership is about 250. Its stewardship in local and outreach objectives has grown manyfold. Among the ministers who have served this important congregation are: Ebediah Hannah, J. R. Havener, C. E. Knapp, W. J. Peters, A. K. Matthews, Nelson L. Browning, Loren Howe, N. M. Hartley, Wilbur Hensley, E. G. Barber, J. W. Saunders, L. C. Anderson, Elmo Peterson, Harry Dirks, L. V. Lovell, B. J. Whiteley and A. J. Bailes.

### • Redlands—State Street

The State Street Christian Church of Redlands is located on the National Highway in the heart of the city of Redlands. It was organized in 1926, subsequent to a long-drawnout lawsuit occurring among the membership of the First Christian Church which had become greatly disturbed by their minister concerning moot questions of the brotherhood. This group which was compelled to leave the mother church later formed a nucleus of co-operative brethren who were determined to have a church of the Disciples persuasion. They were consecrated and loyal and soon formed a congregation. They called as minister Nicholas Ziilch from Huntington Park in 1926 and by the time of the close of his ministry in 1929 had dedicated a beautiful and well-equipped church building. There were 165 charter members which gave the new congregation a good-sized church in its very beginning.

The church building was set apart on Palm Sunday, March 24, 1929. Robert Lee Dougherty, a young man just out of college, followed Mr. Ziilch and served till 1936. The ministers who have served the church in addition to these two were Roy O. Youtz, from 1936 to 1940; Charles W. Severns, 1940 to 1943; Earl C. Eppert, 1943 to 1944; Cecil J. England, 1944 to 1948; J. J. Walker, 1948 to 1951; Lawrence H. Sellars, 1951 to 1958. The church is a supporter of the missionary and benevolent agencies of the Disciples of Christ and is co-operative with the interdenominational fellowship. Its building commands a strategic site, is beautiful to look upon and is a source of pride to the community.

### • Redlands—Nordina

The Nordina Church of Christ, Redlands, was formerly known as the First Christian Church. It was founded early in the history of the Disciples of Christ in Southern California. W. F. Holt, the pioneer of the Imperial Valley development, was long a member of the congregation. It has had such ministers as W. G. Conley who served it for many years and Harold Bell Wright, the novelist-minister. In the early twenties an unfortunate controversy came into the life of the congregation through the leadership of a new minister and the church was split, a group being expelled by court order. (This dispossessed group of Disciples afterward formed the State Street Church.) Thereafter the congregation affiliated itself with the Independent churches in Southern California. It still worships in the original buildings of the First Church.

### • Riverside

The First Christian Church of Riverside, the eleventh congregation to be organized in the South, was started in the Y.M.C.A. building. Its first meeting was presided over by G. R. Hand of Downey who had had much to do with the organizing of First Church, Los Angeles, and with Central Church, San Diego. There were 30 charter members who met for nearly a year without a minister. A lot was purchased in the meantime and later traded to the Congregational Church for a small church building in which the new congregation met for many years until the Salt Lake Railroad was given right of way at its very door. The church was moved to Seventh and Lime Streets where the work of the congregation was transacted until the recent new buildings at Brockton and Jurupa Avenues were dedicated.

The first regular minister was J. R. West who served a few months and was succeeded by H. D. Connell of Ukiah. In April, 1890, Cal Ogburn came from Watsonville into a four-year ministry and was followed by M. J. Fergusson. George B. Ringo was with the church five years and was succeeded by G. M. Anderson in a seven-year term of service. Mrs. Anderson became state secretary of the C.W.B.M. and later its National Secretary. F. W. O'Malley was called in 1913 from Temple, Texas, and after three years was followed by John T. Stivers. George W. Bassett came from Pueblo, Colorado, in 1919. He was succeeded by C. A. McDonald who after two years was followed by Claire L. Waite who remained with the church for more than fourteen years. The following men have served in recent years as pastors: Charles W. Burgess, Sherman B. Moore, John W. Hanna and B. Frank Cron. During the ministry of Mr. Cron an excellent building program was completed. His predecessors did much in preparing the church for the enterprise. The church has one of the best plants in the area. Samuel D. McLean is now the minister of First Church.

## V.

# CHURCHES IN SAN BERNARDINO COUNTY

**• Barstow**

The present project to establish a permanent Christian Church in Barstow is not the first effort to have such a church in the important railroad center. In 1914 there was a small congregation there which met in homes and rented quarters. At first it promised to thrive but fell on bad days and soon was only a memory. The State Board gave it some assistance in its earliest days but lack of funds to continue support left the group to its own destiny which was failure.

Many pleas were made in recent years to "come over and help us." Not until September, 1955, was an effort made to start a church. Quentin Mitchell, a recently ordained minister, saw the opportunity to establish a stable work, and was sent out by the State Board to make a survey. He was able to start with an enthusiastic group in a short time and it met in the Seventh Day Adventist church house for about three years. Mr. Mitchell gave up the work in 1958 and was succeeded by John R. Simmons, a young man in his second pastorate. In the meantime the congregation had purchased a well-located site, after securing an allocation through Comity, and is now building the first unit. The church reports a membership of about 75 and is a live group of Disciples.

**• Beaumont**

As early as 1910 a few disciples who had moved into the newly developing community began to hold meetings. No successful attempt was made to establish a meeting place until after a revival meeting held by J. W. Utter in 1922. The former leadership was ultra-conservative and had received little support. With the aid of the State Board a rough tabernacle building was erected in 1923. Here the church met until purchase was made of the Presbyterian Church building in 1933. Funds for this were derived largely from the sale of a church building owned by the Christian Church at Needles which had disbanded. The transaction was effected by the State Society which took title to the new property. Very few improvements were made on the much-used building until the fifties.

Under the ministry of W. A. Hixon a new parsonage was built and quite extensive improvements were made to the church building, which had never had a baptistry up to that time. The congregation seemed not to have had the courage to tackle the problem of even that much of an investment, although the group had had some very excellent ministers, among them Dan Trundle, S. K. White, C. H. Hood, who was minister for nine years, Hoffman Hurley, W. E. Spicer, Harry Dirks, L. C. Anderson, Earl B. Clark, W. A. Hixon and F. E. Wodell. The church has been self-supporting for many years and is now showing excellent growth. It serves a large community, including Banning.

### • Bell Mountain—Babe of Bethlehem Church

In the desert community of Bell Mountain, not far from Victorville, there has been established the only Negro Christian Church in Southern California outside of the Los Angeles area. It was originally called Bell Mountain Community Christian Church. The only church building in the town, then incomplete, was offered to the new congregation if it would retain part of the name of the disbanded church, "The Babe of Bethlehem" Spiritual Temple. The congregation which had been started in September, 1956, agreed to this and occupied the church building on January 1st, 1957. The church was started by F. L. Chambers who had been ordained in the East 28th Street Church in Los Angeles and had served as assistant in two or three Negro churches. He went to Bell Mountain, a community of some 300, received the approval for the use of the Community Center for worship services and in a careful but earnest manner began his work. After four years he has a congregation of some forty or fifty souls and a building that will accommodate over 150 persons.

### • Fontana

For a number of years appeals came from residents of Fontana to the State Society asking for a Christian Church in the fast growing community. Finally in 1954 meetings began to be held in a store building on Foothill Boulevard which developed into a live Sunday School and an enthusiastic congregation, numbering about 100 by the summer of 1955. Harry Dirks of Upland served the young congregation for some time as interim minister. A site of about three and a half acres was purchased by the State Society, with the approval of the church, at Citrus and San Bernardino. Ground was broken for the new church on June 19, 1955, and the lovely multiple-use buildings were dedicated on May 20, 1956. The little congregation supported the project in a remarkable way and soon after getting into its new quarters became self-supporting. Although only two years have elapsed since occupying its new building, the church has a membership of 250. Heber H. Pitman of El Monte was called to be the first full-time minister soon after the dedication. He remained with the church until the fall of 1958. The property of the church is valued at about $55,000.00. Mid-Century funds were used to erect the church.

- **Ontario**

The Ontario First Church was among the first twenty congregations organized in Southern California, having started, as did many of the earliest churches, in a private home, in 1891. A notice was inserted in the local paper by Mrs. G. W. Russell asking those who were interested to meet in her home to consider the organization of a Christian Church. The response was gratifying and the home was opened for further meetings. Later, a hall was rented which proved to be inadequate and meetings were held for some time in the Unity Chapel. Twice the church purchased property which later proved too small and, on October 5th, 1924, dedicated the large building now occupied by the congregation on the main east and west highway, at A Street and Vine Avenue. This church records the ministry of twenty-five men during its interesting history. Several in the early days served for only short times and with little or no remuneration. Loren Howe, then well-known in the area, was its first resident minister.

Among the earliest preachers to have assisted in the strengthening of the Ontario Church were such men as F. M. Dowling, Jesse P. McKnight, T. D. Garvin and J. W. Fulton. Levi McCash was the first preacher to receive full support from the church itself. Previous to this the State Society had given aid. McCash was followed by H. C. Kendrick of Georgetown, Kentucky. Frank W. Emerson, later State Secretary, followed Mr. Kendrick. W. G. Conley, formerly professor in Transylvania College, but later the minister in El Centro, succeeded Mr. Emerson and he in turn was followed by Paul Wright who was pastor when the present church was built. Shirley R. Shaw, Arthur F. Ritchey, Dallas L. Gladson, Edwin L. Carter, S. Grundy Fisher and Paul B. Kennedy have all left their mark of dedication and strong leadership upon the life and history of this important church. The church property consists of the main sanctuary and a modern educational building erected under the ministry of Mr. Kennedy. The membership is about 650.

- **Rialto**

The First Christian Church of Rialto developed from a group of twenty-six persons who met under the leadership of the pastor of the San Bernardino Church, H. E. Wilhite, on October 8, 1905. The present site was purchased in 1906 and the building dedicated in April, 1908, with Charles C. Chapman speaking in the morning service and Harold Bell Wright of Redlands at the evening service. Sufficient funds to free the church from any debt were raised. Among the early ministers were Oscar Sweeney, Dan Trundle, S. T. Martin, H. E. Barnes and J. E. Pickett. In 1918 the church was persuaded to join with the Congregational Church to form what was known for some seven years as The United Church. However, in 1925 friction developed among a few leaders and the union was dissolved.

The succeeding twenty years were difficult days with the church and at times it seemed the congregation might itself be dissolved. In 1948 upon the counsel of the State Secretary a new start was made with Robert L. Dougherty of Redlands giving part time to its ministry. Within a few months the attendance grew from 12 to over 100 and the State Secretary, C. A. Cole, was called upon at a Homecoming to welcome the congregation into active relationship with the Christian Churches of Southern California. A lovely educational building was erected by the congregation in 1955. The church is a growing concern in a beautiful little city. Since Mr. Dougherty gave up the work, Howard Kelley, Dean McGrew, and James M. Turner have served the church as ministers.

- **San Bernardino—Central**

The Central Church of Christ, at 17th and G Streets, in San Bernardino was founded by those who represented the Independent wing of the brotherhood and had for its minister for a number of years a state evangelist of Churches of Christ. It has been a live and growing congregation and has good equipment, located in a well-developed part of this county-seat city. In its early history which began in the late twenties T. R. Applebury, who held several pastorates in Southern California, was minister. Clayton C. Root served the congregation several years. Harold Hossom came to the church in 1947, succeeding L. R. Ellett. Mr. Hossom remained with the congregation about ten years. The church claims a membership of some 700. Its missionary support is given outside the agencies of the Disciples of Christ.

### • San Bernardino—First

Probably the first minister of the Christian Church to preach in Southern California was B. F. Standefer who held services in a carpenter shop in San Bernardino in 1868. He was persuaded to move to Downey and the small group he had organized on December 2, 1868, was not very stable and lost its identity soon after he left them. The work was reactivated in 1872 and became the second Southern Californa Christian Church. Its first building was an abandoned Southern Methodist church house, following the use of rented locations. For more than fifty years the congregation met in a rather inadequate building at Seventh and E Streets. Its present main buildings at 10th and Arrowhead were dedicated in August, 1937, and the very up-to-date educational plant in 1955. In its early history the church growth was largely a story of "protracted meetings" and brief periods of pastoral leadership.

During its history no less than thirty ministers have been its leaders. Among the first were such men as A. R. Martin, J. W. Utter, H. E. Wilhite, J. R. Jolly, E. E. Lowe and J. H. Whistler. The history from 1914 to the present records the ministries of A. F. Roadhouse, Paul E. Wright, R. M. Dungan, son of the well-known D. R. Dungan, Morton L. Rose, whose son Galen Lee Rose was State Secretary of Northern California in the forties, A. Ted Goodwin, Carroll C. Roberts, John T. Stivers, W. S. Lockhart, A. W. Wright, Julian E. Stuart, James Parrott and Gilbert E. Olmsted. The sanctuary and social hall of the present plant were built during the ministry of A. W. Wright and the educational building during the ministry of James Parrott. This is an influential church both in its community and in the life of the Disciples of Southern California. Its present membership is about 1,200.

### • Victorville

The attempt to start a church in the desert town of Victorville was made in 1925 by A. Ted Goodwin who had been minister of the First Church in San Bernardino. A revival meeting was held in a tent which became the meeting place of the church of some thirty charter members until a small stucco building was ready for use at the site still held by the church. The church had a very slow beginning and for years was able to do little toward the salary of a minister. During the first ten years some fifteen men held brief ministries or served as supply ministers, including some student preachers, yet the church seemed to be no stronger than in its beginning.

Supported by the State Society, W. W. Jewell was asked to take the responsibility of developing a more stable work. He began in 1937 and through hard work, Christian friendliness and the aid of a wife of unusual talent, built a self-supporting and very active congregation. He was followed in 1942 by Nicholas Ziilch, who had been called to interim pastorates since his five or more years of continuous ministry. Doyle E. Young, Glenn O. Hascall and P. Meredith McCluer have rendered valuable leadership in more recent years. The church has good property in the heart of the growing community. Its present membership is nearly 200.

## VI.

# CHURCHES IN ORANGE COUNTY

**• Anaheim**

The Christian Church of Anaheim, now known as the Anaheim Church of Christ, was organized on April 8th, 1894, by a group of Christians who were holding services in a tent during the erection of a church home at Central and Helena Streets. J. W. Utter, who was then pastor at Orange, assisted in the organization and B. F. Coulter of Los Angeles gave assistance financially and otherwise. Charles C. Chapman and A. B. Markle were among its benefactors in the early days. Mr. Chapman was pastor of this church for three years. In 1923 the Center Street property was sold and a tabernacle, erected in a day on Chestnut Street, housed the congregation until the dedication of its present building in September, 1924.

The church at Broadway and Helena is a large and well-equipped building. The Board of Church Extension of the Disciples of Christ granted a large loan the payment of which came at an inopportune time and caused the congregation a burdensome experience. Since 1924 the following ministers have served the church: Clayton C. Root, M. C. Schollenberger, Arthur F. Ritchey, Don Earl Boatman, Guy Humphries and its present minister, Al Casebeer, who has been with the church since 1943. For many years the church has maintained direct-support missionaries and has been among the Independent group of churches. In recent years seven of its members have entered full-time service. Its present membership is about 650.

**• Brea**

The history of the Santa Ana First Church records that, "early one morning in August, 1914, about 15 men and women, led by their minister, Paul E. Wright, as a missionary venture erected a tabernacle in a day on the present site of the Brea Christian Church, 205 W. Ash Street. Mr. Wright, assisted by Miss Myrtle Wilson, later Mrs. Frank V. Stipp, conducted a three weeks' revival and the Brea church began its history of good works, with a charter membership of forty-eight." It has been a missionary church, having been served by ministers who were returned missionaries over a long period of its life. It has had a splendid record of kingdom building. Its first minister was T. Vance who was followed in a ten-year ministry by W. E. Spicer. Wm. Remfrey Hunt, honored missionary in China, followed in a five-year ministry to 1931. He was followed by J. W. Runyan. In 1934 Mr. and Mrs. Frank V. Stipp came to the church Mrs. Stipp had helped to start in 1914. They had been missionaries in the Philippines. Mr. Stipp was followed by Erroll B. Sloan in 1942. Succeeding Mr. Sloan in order were L. D. Howard, Ronald M. Lemmex, Ned M. Romine and W. Leslie Lowery who has served the church for some six or seven years. The church has good property and no debt. Its membership is about 300.

### • Fullerton—First

Pursuant to a notice appearing in the local paper, signed by Charles C. Chapman, interested citizens of Fullerton met in the small chapel, which he had had erected on a site which he later deeded to the church, to hear Sumner T. Martin in an evangelistic meeting in March, 1905. Seventy-six persons formed the charter membership as a result of the meetings. The initial church organization was formed on April 2, 1905. A Sunday School met for the first time on the following Sunday with 65 in attendance. Mr. Chapman served as pastor for several months until John J. White of Washington, Pennsylvania, came to be the first full-time pastor. He served for three years, followed by J. H. McCartney of Indiana for one year. A. N. Glover of Colorado succeeded him in 1909, remaining until the present church building was nearly completed.

Bruce Brown who served long in the area was called from Spokane, Washington, in March, 1911. The new building was dedicated the following month. Mr. Brown remained until 1914 and was succeeded by Frank M. Dowling, one of the most popular ministers in the state. He spent his days of retirement as an elder and pastor emeritus of the congregation. Clark H. Marsh came to the leadership of the church in 1916 and was given a leave of absence during World War I to serve in the YMCA Corps in France, where he died in March, 1919, at Le Havre. Other pastors have been H. N. McKee, John T. Houser, Walter Thornton, George F. Tinsley, Lon I. Chamley, Frank L. Purnell and Carlton C. Buck. The two longest pastorates were those of Mr. Tinsley, nine years, and Mr. Buck who is now in his 12th year. The church is located in the heart of the business district, has good equipment, a new educational building, and it is a loyal supporter of the missionary, educational and benevolent causes of the brotherhood. It has given worthy sums to the establishment of another Fullerton Church called Orangethorpe Christian Church.

### • Fullerton—Orangethorpe

At a special emergency meeting of members of the State Board held in Portland, Oregon, during the 1953 International Convention, approval was given to recommend to the Society that it bid for the purchase of a public school property of two and a half acres with a sizeable well-adapted building on Orangethorpe Avenue in Fullerton. Members of the Fullerton First Church and the officers of the State Society made the successful bid and the property was bought at a little over $40,000.00. The Board of Church Extension made a loan of $30,000.00 and the First Church gave a substantial amount. The public school building of 11,000 square feet became a church building and a congregation was organized in January, 1954.

The new property was dedicated on May 16th, 1954, under the leadership of Hugh N. McCallum, formerly of Oakland, California. Since there were no available funds to revamp the building for adequate church and Sunday School services, the equipment and other conditions made the growth not so rapid as in some new churches but a good and substantial congregation has resulted from the investment of money and work. Mr. McCallum left the pastorate in January, 1956, and was followed by Clinton P. Campbell. Considerable rebuilding has been done in the last two years and the church has grown to a membership of about 250. The property is valued at about $75,000.00 and is well located on a principal thoroughfare in Fullerton. The title is vested in the Christian Missionary Society.

### • Garden Grove

In the spring of 1954 meetings were held in a theater, looking to the founding of a Christian Church in Garden Grove, by Kenneth S. Helm, with the support of the State Society. Immediately an enthusiastic group of some fifty people responded and a church organization was soon formed. The meeting place was transferred to the American Legion Hall and an office set up in a business building. But Mr. Helm was compelled to relinquish the work in 1955 on account of illness. Harry J. Hill was available for interim service and took over the task of helping the church to find a permanent location. The State Society purchased a two-acre site at Laora and

Chapman for about $15,000.00 and at once with the co-operation of the new church group set about to erect a new church, using Mid-Century funds. Ground was broken on March 11th, 1956, and work began at once in the erection of a lovely chapel sanctuary and Sunday School building. The young congregation furnished as much as 1700 hours of donated work and the buildings were completed in the fall of that year. In the meantime the congregation selected John C. Hanna of Long Beach to become the first minister in the new church, dedicated under his leadership on January 20, 1957. From its beginning the church has been a full-fledged supporter of a very pretentious program both locally and in the world outreach of the brotherhood. Its membership is about 350 in its fourth year of history.

### • Huntington Beach

In the winter of 1895 a group of thirteen persons came together for worship in the local schoolhouse. For more than ten years they held meetings in homes, small buildings, tents and halls made available for them. Their first property was secured in about 1908 at Eighth Street and Orange Avenue, where the congregation met for nearly a half century. The minutes of the State Society record many calls for assistance in the early part of the century. Help was given to raise runds for the site and appropriations were made to the minister's salary. The State Secretary, M. D. Clubb, held a short revival in 1911 to strengthen the work. However, the church has for many years been a non-co-operating congregation, so far as organized work of the brotherhood is concerned.

Since 1908, the following ministers have served the congregation: J. R. Jolly, J. L. Young, J. W. Battenfield, E. J. Harlow, Otto D. Lee, J. W. Towry, Floyd Farley, A. S. Bash, James G. Hurst, who served the church from 1922 till his death in 1953, and Everett N. Auger. A. E. Worthy of Bell grew up in the Huntington Beach Church. In October, 1956, a new sanctuary and an educational building were dedicated on a new site located on the corner of Lake and Orange Avenues. Since that time a fellowship hall and other additions have been made at a cost of about $75,000.00.

### • La Habra

There has been a Christian Church or Church of Christ in the town of La Habra for some thirty-five years. It is located at the corner of Cypress Street and First Avenue in the center of town. It was founded with money from the Clark Fund of Cincinnati, Ohio, and by C. C. Root, an evangelist employed through this Fund, in July, 1923. In the fall of that year a new church building was dedicated with addresses being delivered by L. F. Stephens, former State evangelist and John H. LeGrande, who had also been employed by the State Society as an evangelist and money raiser. The church began with a charter membership of thirty-six. In 1934, the original building was moved to the rear of the lot and the present sanctuary was built and dedicated on July 15th by James G. Hurst of Huntington Beach. On its cornerstone are inscribed the words "Christian Church," while the church has carried the title, "Church of Christ." It's interesting that in the minutes of the church the names are used interchangeably. The church dedicated a Junior Department building in 1957. Among those who have served the church as ministers are H. S. Hayson, Charles R. Moore, E. R. Black, G. R. Carey, D. M. Sayers, Clarke Aydelott, D. B. Rickard, George Clark, Bruce Benson, Percy Krewson, Daniel Burris and Hugh H. Brown. This church does not support Disciples of Christ agencies.

### • Orange

The First Christian Church of Orange was organized on Saturday, November 10, 1883, and had its first service the next day in a small chapel which had been previously erected by a few former members of Christian Churches, on the corner now occupied by the Orange Savings and Loan Association. The project had cost the sponsoring group about $2,700.00. T. D. Garvin, a brother-in-law of B. F. Coulter of Los Angeles, became its first pastor. He had recently come from Cleveland, Ohio. Nineteen members formed the nucleus of the church. The Sunday following its beginning the Sunday School was organized and the next week the Women's Missionary Society. Bruce Trimble became pastor in 1886 and the church building was moved to the present site at 302 E. Chapman the next year, when its first property was sold at a profit of about $5,000.00. Short pastorates were held by R. N. Davis and A. B. Herring and in 1891 J. W. Utter came to California and to the Orange congregation as its minister, remaining nine years.

In the next twenty years the following men were in leadership as ministers: Eugene Burr, J. P. Ralstin who served many churches in the area during his lifetime, D. W. Misner, A. N. Glover, C. C. Bentley in whose ministry the present church was dedicated in 1911, J. E. Pickett, W. E. Spicer, well known to all our churches, and

William G. Oram. In 1920 Harry J. Hill came for a six-year pastorate during which time the pipe organ was installed. Dana S. McDonald followed Mr. Hill. Franklin H. Minck, for some twenty years now with the High Street Church in Cleveland, Ohio, was next. During his ministry the large educational plant was built and the Golden Anniversary was celebrated. He was followed by W. R. Holder, a former missionary. In 1937, Myron C. Cole was called from the position of Director of Promotion of Chapman College and remained with the church till 1942. Willard F. Learned succeeded him remaining a brief time when called to the chaplaincy. Carlton C. Buck was pastor three years and was followed by George W. Crain. Willis M. Whitaker was pastor from 1948 to 1951; Glyn B. Adsit from 1951 to 1954. The present pastor is George L. Tolman. Under his ministry the church has purchased a four-acre tract and is looking forward to building for the future. The coming of Chapman College to Orange materially changes the program of this important church.

### • San Clemente

An attempt was made in the middle twenties to start a church in the new coast community of San Clemente. Student preachers from Chapman College gave some assistance. When it was found that a site offered by an interested person required that any church accepting the property would be obliged to organize a Community Church, the project was given up. In about 1954 another generous-minded individual made overtures to the State Society, but her demands were not acceptable to the Board. But in 1956, interested former members of the Christian Church came together and proposed to the Society that they undergird a new work in this lovely little coast city. Arrangements were made to rent a commodious and very acceptable community building, and a new work was started, with various ministers giving aid.

In 1957, Paul M. Dirks, a Chapman alumnus, was called to become the settled minister. The church is now meeting in a more central location, at 251 Del Marco. The congregation has a membership of over fifty and is not only supporting itself but has shown its missionary spirit in its giving to causes of the brotherhood.

### • Santa Ana—Camile

The second church in Santa Ana, Camile Christian Church, was known as the Orange Avenue Church until 1958. The Orange

Avenue Church began as a mission of First Church, Santa Ana. Its property was purchased by the mother church and its first building was dedicated on October 14th, 1928. Immediately a revival meeting was held and became the process by which the church was started. Thirty-five members formed the nucleus of this neighborhood church. During the intervening years, until the decision to build elsewhere on a much more strategic site, several additions were made to the property.

At the dedication of the Camile Christian Church, a lovely multiple-use building, the list of ministers who have served the church since its beginning was printed in the dedication brochure and is herewith repeated. "Thomas Vance, 1928-29, busy beginning; Clarence Martin, 1929-33, gradual growth; John Stivers, 1934-36, prophet and loss; David Sayers, 1936-37, great expectations; A. S. Bash, 1937-46, remodeled church building; Earl Soward, 1946, brief time; Otto D. Lee, ad interim, time of preparation; Kenneth Tuttle, 1947-52, studious preacher; Dennis Savage, 1952-58, everyone works. New Church." This growing church has received the counsel and aid of the First Church and has from its beginning been a missionary-minded church. It is located at 837 E. Bishop Street in southeast Santa Ana.

**• Santa Ana—First**

The fifth Christian Church to be started in the Southland was in Santa Ana, then in Los Angeles County. B. F. Coulter and Dr. Carroll Kendrick as early as 1877 met groups in the area and preached for them but the church was not organized until June 5, 1881. For some time it met in rented quarters. In 1887, under the ministry of T. D. Garvin, its first building was erected at a cost of $3500.00. Mr. Garvin was succeeded in three brief pastorates by men from Northern California, namely, J. B. Knowles, G. R. Hand and J. H. McCullough. Among its 22 ministers, the first to remain over a period of several years was H. D. Connell, 1889 to 1894.

As many as ten pastors served during the next fifteen years. A. F. Roadhouse began a two years' ministry in 1909 during which the building which housed the congregation for some forty-five years at Sixth and Broadway was dedicated on May 1, 1910 by A. C. Smither. Paul E. Wright was the next pastor. He remained with the church six years and was followed by Lloyd Darsie, who left the church during World War I to enter Y.M.C.A. service. A Community

House was built and a pipe organ was installed during his ministry. He was followed by Frank T. Porter in a pastorate of nearly ten years, when he was called to the position of State Secretary. The Orange Avenue Church in southeast Santa Ana was built by the First Church during his ministry at First. Walter Scott Buchanan, who had been State Secretary, exchanged places with Mr. Porter and remained with the church from 1928 to 1938, when he retired from active service. During his ministry the educational building was erected and dedicated October 5, 1930, by W. C. Pearce, then secretary of the Southern California Sunday School Association.

Gerald S. Bash came to the church in December, 1938, and has been pastor for more than twenty years. He served a year or more in the Naval Chaplaincy, when the church was directed by S. Grundy Fisher, who remained for a time as assistant pastor. On April 22, 1956, the present church at 17th and College, costing more than a half million dollars, was dedicated on a large site purchased at a cost of $46,000.00. It is one of the best plants among the Disciples of Christ on the West Coast and is indicative of the vision and harmony of this splendid church.

VII.

# CHURCHES IN KERN COUNTY

**• Bakersfield—First**

As was the case with most of our earliest churches, the First Christian Church of Bakersfield came into being as the result of a "protracted meeting." In October, 1887, Elder J. M. Gilstrap, a traveling dentist who practiced his profession daytimes, preached nights and Sundays and developed a group of some 27 members. The church was not organized until 1891 officially, however. It was called "The Church of Christ" in its early days, but by vote of the congregation the name was later changed. The church for lack of funds was compelled for five or six years to meet in rented halls, the Court House and a public school building. In 1896, it occupied its first building, dedicated by A. C. Smither of Los Angeles. From that time to 1919, the church over the period of 23 years was served by no less than thirteen ministers. In that year Earl Fife was chosen as minister and he set about at once to build both the congregation and its house. During construction of the second church plant a tabernacle was erected and used, not far from the church site. However, for a number of years the congregation occupied only a basement structure.

Charles Hulme came to the church as pastor in 1923 and served for sixteen years. The church became one of the strong churches of the area under his leadership in the completed building, dedicated in 1929. B. B. Baird followed Mr. Hulme, remaining five years. Hollister B. Miller came to the church in 1944 and did an outstanding work, leading in the building of a great structure costing $575,000.00. A short time before, the old church plant was rendered useless by a severe earthquake and the congregation was compelled to meet in a public school for some time. Mr. Miller, who had become a prominent leader in the state, passed away suddenly prior to the dedication of the new building. D. W. McElroy became pastor immediately preceding its dedication on September 25, 1955. The First Church founded a second church in a suburban area of the city in 1948 known as Rexland Christian Church.

**• Bakersfield—Rexland**

The community church, known as Rexland, is in south Bakersfield and is the outgrowth of a Sunday School started by members of the First Christian Church. In 1946 the First Church voted to establish a new congregation in this community, selected a site and purchased a quonset hut which was made over into a very usable church and Sunday School plant. The mother church financed the project and in 1947 dedicated the new church which has been serving, in a growing manner, its community. The church has now a membership of nearly 200 and a thriving Sunday School and is self-supporting. Its ministers have been W. E. Spicer, Charles N. Odell, J. E. Kinsey, Jr., Otis Bell and Herman Lippert, Jr. Its property is valued at about $35,000.00.

**• Maricopa and Fellows**

These two small churches were organized about the same time and are located in the oil fields of Kern County, very near the thriving little city of Taft. In 1927 Arthur F. Ritchey, state evangelist, held a meeting at Maricopa, reporting 42 additions. The church had been organized about 1920 and at one time reported a membership of around 150. The financial condition of the community on account of the oil field situation resulted in a loss to the church and by 1940 it reported a membership of around 25. At Fellows a small church has been in existence since about 1925, meeting much of the time in a building which it erected on rented land. However, this congregation was not as greatly affected by oil field vicissitudes as Maricopa. It was hoped when the Taft Church was being started in 1929 that these two churches just a few miles away might unite with the new church to form a stronger congregation than otherwise was possible. State Evangelist Ritchey also held a revival in Fellows and the State Society made appropriations to the sustenance of the work. However, both congregations have been for most of their history affiliated with the group not supporting organized work.

**• Taft**

The little city of Taft is in the center of producing oil fields and has been for years a thriving community. The First Christian Church, located in the business district at Seventh and North Streets, was started in 1929. The congregation first met in a store building, then in a revamped residence on the site where now stands a small but rather attractive church building. The church building was erected in 1936 and occupied in February, 1937. On various occasions the church has experienced internal difficulties which have not been conducive to growth but has always filled a place in community life and has responded to good leadership, whether co-operative or independent in spirit. At present the congregation seems to be united in support of brotherhood programs. The State Society fostered its beginning and maintained close relations to the congregation when it was possible to do so. The following ministers have served the church: H. J. Kirchstein, Art King, Mapes Stanley, Sam W. Allen, W. L. Thompson, Harry R. Humphries, Clinton P. Campbell, Felix R. McQuown, W. E. Spicer, Homer B. Hill, Aaron P. Brown and Traverse Harrison. Nearly all of these men have been affiliated with co-operative programs of the brotherhood and under their leadership the church supported such programs in a worthy manner.

## VIII.

# CHURCHES IN SAN LUIS OBISPO, SANTA BARBARA AND VENTURA COUNTIES

### • Paso Robles

The farthest removed Christian Church from Los Angeles is located in San Luis Obispo County at Paso Robles. This congregation, which has always been small, was founded in 1888 and has had a long history of good works. It was among the first fifteen Christian Churches organized in Southern California. The original church house, a part of which still serves the congregation, was built by members giving of their time and talent. The first parsonage was erected by the Harmony Club, originally the Woman's Club of Paso Robles. Substantial additions have been made to the church and a new parsonage was built some ten years ago. During its first twenty-five years some ten ministers gave of their service to the congregation. Succeeding them J. J. Ford ministered to the congregation for several years early in the century. He was followed by J. W. Mitchell in 1915. Following Mr. Mitchell were a number of other men who were well-known leaders among the Disciples, such as A. B. Bristow, Charles R. Mobley, Otho C. Moomaw, William E. Spicer, Leland H. Emerson, Edwin L. Carter, Choate N. Balch, Milo Atkinson, John W. Runyan, John P. Martyn, W. P. Sutton and J. A. Tyrrell-Baxter. The church has sent out several full-time workers into Christian callings.

### • San Luis Obispo

The Christian Church has had a congregation in the county-seat city of San Luis Obispo for more than fifty years. It has never been a large church and has had many vicissitudes during its history. There were those from its earliest days who disclaimed any interest in support of brotherhood agencies and it has had, except in a few instances, ministers who were known as Independent in their attitudes toward missionary societies and state and national organizations. One of its earliest ministers was Otto B. Irelan, who was followed by A. K. Matthews. J. R. Speck, who held several pastorates in the area, was minister from 1920 to 1923. J. Orye Wing served the church a few years succeeding Mr. Speck. A. S. Bash was the church's pastor in the mid-twenties, was followed by W. E. Nottingham and later by A. A. Harriman. He was succeeded by James M. Alley in 1939. Later ministers were Kenneth Willis and Earl Chambers. The church building has been located in the heart of the business district throughout the years.

### • Santa Maria

E. B. Ware of Oakland, State Evangelist for the Northern California Missionary Society, was sent to Santa Maria in October, 1887, where a small nucleus of Disciples had been meeting since 1884. He reported: "We opened our work there the week before the presidential election. Cleveland and Harrison were the candidates. We preached a week with little interest, and adjourned the meeting until the Sunday following the election. On that Sunday we began anew, preached three weeks and baptized forty." He didn't say whether the forty were of one political party or the other. This fine church is among the very oldest Christian Churches in Southern California. In its early days, according to A. C. Smither, "the church had its ups and downs. Most of the time it was downs." The congregation through most of its lifetime has met in inadequate buildings. Now it has one of the most attractive church plants to be found in a smaller city, completed in 1958.

We have no record of the names of ministers earlier than about 1910. Some well-known men have preached for the church, among them J. C. Rhodes, Cal Ogburn, C. L. Kennedy, T. G. Roberts, E. J. Harlow, George L. Thorp, Howard Wright, R. A. Adamson, whose wife was later State Secretary of Women's Work, C. L. Thornton, H. E. Stubbs, who gave up the church to become a congressman, Horace W. Campbell, Roy O. Youtz and Donald R. Jarman. The last four held long pastorates and the church prospered under their leadership. Charles N. Gibbs became pastor in the fall of 1958.

### • Santa Barbara

Among the first fifteen churches organized in Southern California, which have survived and grown to large congregations, is the First Christian Church of Santa Barbara, organized on July 28, 1888, by B. F. Coulter. It is interesting to note how many of the major Christian Churches were started by this merchant-preacher. As in some other cases, he placed his brother-in-law, Thomas D. Garvin, in charge of the new congregation. Mr. A. C. Smither said of Mr.

Garvin, "He was a man of the stalwart type, belonging to the Isaac Errett generation, knew and preached the Book and did heroic pioneer work. He was a man of commanding ability." He was followed by Burris A. Jenkins and later by W. R. Warren, two prominent ministers in the life of the Disciples. Two other men who became well known throughout the communion served the church in the early years of the century. They were W. King Pendleton and J. Walter Carpenter. Others even better known in Southern California as fine leaders followed these men, among them Shirley R. Shaw, Harry M. Stansifer, Earl W. McCash, E. L. Cochran, Tom B. Clark, Charles R. Drake, Samuel D. McLean, Ronald M. Lemmex and Karl Tuttle.

In 1894 Mr. Garvin aided the church in securing money for its first site, purchased in 1897 at the corner of Carillo and De La Vina Streets, on which was erected the first church building. This was later sold and in 1917 the old Channel City Hall was purchased and revamped and used for some six years when the church bought its present site at 1915 Chapala. The present building was remodeled under the pastorate of Mr. McLean and is well adapted for general church work which it has done in a most substantial manner. This is one of the historic churches of the Disciples of Christ in Southern California and is located in a most attractive city.

### • Ojai

One of the oldest and one of the most attractive communities in Southern California is located in Ventura County about a dozen miles inland from Ventura. For many years there had been invitations coming to the State Society from interested citizens to locate a Christian Church in Ojai. In 1957 an active group, most of whom had membership at the First Christian Church of Ventura, prevailed upon E. Dean Canady, who had been pastor at Ventura but was then the Secretary of Christian Education for the State Society, to organize the group, which he did. Soon there was a splendid nucleus of a thriving congregation. Services were begun in the Masonic Temple with various ministers furnishing the preaching and laymen supporting the pastoral work with their own efforts. In 1958 H. Harris Wood, who had been pastor at Santa Paula, a few miles away, was persuaded to take the leadership. The prospects are bright for a good church in Ojai. It now numbers close to 100 members and is self-supporting. Efforts are being made to purchase a site for a prospective new church building.

**• Santa Paula**

The Santa Paula Christian Church is among the pioneer congregations, having been organized in 1898, meeting for about two years in rented quarters. Its first building was dedicated in 1900 under the ministry of its first pastor, James F. Stewart. The church has worshiped for more than half a century in the building then erected. Recently, under the ministry of H. Harris Wood, it has been revamped and made a very attractive small sanctuary. In 1919 a parsonage was built adjacent to the church building and in 1948, during the pastorate of Louis Mayo, a social hall and educational unit was constructed. As with many small churches, this one has had its days of great enthusiasm and good fellowship and its times of hardship and uncertainties. However, it has been a supporter of the brotherhood life and a congregation of sacrificial people. The church has been served by no less than 24 ministers, among them some very well-known leaders. They are J. F. Stewart, H. J. Otto, C. P. Pawn, Mr. Golightly, C. R. Moore, J. P. Ralstin, Dan Trundle, L. M. Timmons, E. J. Harlow, R. A. Staley, J. C. Rhodes, C. K. Shackleford, G. O. Davis, John F. Stubbs, Herbert Minard, Edward Russell, Donald F. West, Sam Allen, C. C. Jones, Glenn O. Hascall, Louis A. Mayo, H. Harris Wood and C. H. Morris.

**• Ventura**

The first meeting of our people in Ventura County dates back to 1870, when a church of some fifteen members was founded at Pleasant Valley, now Camarillo. It met until 1876 when a decision adverse to the settlers deprived them of their land and, of the then fifty members, all left the valley but three. In 1877, G. R. Hand, pioneer church organizer, came to Ventura and started a church but the worst drought in the history of the area made it impossible to pay him. Occasional preaching and the persistence of a few laymen kept the small group active until 1879. Another attempt was made in 1883 and meetings were held in the Good Templars Hall. The formal organization came about in 1895 in the old YMCA building, Santa Clara and California Streets. There were 45 members, some of whom were baptized in the river west of town. J. P. Ralstin was the preacher. He remained six years, during which time a lot was purchased at Santa Clara and Fir Streets.

A church house was built at a cost of $2,200.00 in 1901 which was used by the congregation for twenty years. J. A. Wickham succeeded Mr. Ralstin. In turn there came the following ministers: Eli Fisher,

J. F. Tout, Henry Shadle, Dan Trundle, E. R. Phillips, and E. E. Smith. In 1909 J. P. Ralstin came again to the church and remained ten years. R. A. Staley followed him. Under his ministry the present church plant was erected. It was dedicated in August, 1923, by Earl Fife who had been called from Bakersfield to succeed Mr. Staley. Subsequent pastors were William C. Cheverton, Ira L. Ketcham, Wilfred R. Nichols, Primus Bennet, Rival J. Hawkins, B. Frank Cron, Paul B. Kennedy, Dean Canady and Ned L. Romine. The present building cost about $50,000 and is located at Laurel and Main Streets. Recently the church purchased a sizeable tract in the northeast part of the city for future development.

## IX.

# SOME OTHER CHURCHES

There is a group of churches about which we have some information, but not sufficient to mention them separately. Nearly all of them are Independent congregations either in their origin or in their acceptance of the status of Churches of Christ through the leadership of disaffected individuals. Most of them at some time have been included in Year Book reports. But in nearly every instance they have finally refused to submit reports for such use. We have some personal information about almost all of them and will include it in our reference to such congregations.

Among the older churches is the one at Colton, which in its earliest days, at the beginning of the century, was a mission of the State Society, whose property the Society owned. It is often mentioned in the minutes of the Board. Nearby is the church at Elsinore, which has been in existence for many years. There are two Independent churches in Pomona; one is known as the Alvarado Street Church of Christ and the other as Towne Avenue Church of Christ. They have been holding forth for at least twenty years. A newer Church of Christ is located in Ontario, called the Eastside Church. Santa Ana has for a number of years had a sizeable non-co-operative church known as the South Church of Christ. For some years it sent its reports to the national Year Book.

On Alexander Street in South Gate there is quite a large church which has served its community well and for a number of years Everett Auger was the minister. Another is reported in recent year books as functioning on Virginia Street and known as the First Christian Church. There is a sizeable congregation meeting not far from the First Christian Church in Bellflower, known as a Church of Christ. There are two Independent churches, not heretofore mentioned, in Compton; one is the West Side Church of Christ and the other is Wilmington Avenue Church of Christ.

Lakewood has a young church founded by the First Church in Long Beach and another founded by Ernest Beam, a minister of the non-instrument Church of Christ. This latter church has reported to the State Office its membership and other statistical items and has been a rather unusual congregation in its effort to have a better understanding with all factions of the Restoration Movement. It is located at 6500 E. Del Amo Boulevard and has a property valued at $65,000.00. It is known as the Lakewood Church of Christ.

In the San Fernando Valley there are churches on Victory Boulevard in North Hollywood and in Pacoima which seem to be flourishing congregations. They are of recent origin. In Los Angeles there is an older church on the East Side called the Fetterly Avenue Church of Christ, originally known as Belvedere Church of Christ. In the Baldwin Hills in the southwest section there is another known as View Park. Other smaller churches are scattered in a few places in the harbor area near the Pacific Bible Seminary which sends out ministers into these fields.

There has been a church called the Cardiff Avenue Christian Church for many years in southwest Los Angeles, doing a good type of work in a fast-growing section of the city. Another has been located in Newhall, and the Norris Road Church of Christ in Bakersfield has been a strong congregation for a number of years. Oxnard, which early in the century had a church sponsored by the State Society, but which for lack of support died, has an Independent church founded by the Clark Fund a half dozen or more years ago. It also has a good property, as do many of these congregations.

## X.

# DISCIPLES IN SOUTHERN NEVADA

- **Las Vegas**

Inasmuch as any work among Disciples in Southern Nevada is considered a part of the organizational life of Southern California, we herewith report on the life story of the First Christian Church of Las Vegas. This congregation was begun under the auspices of the Christian Missionary Society of Southern California. In about 1940, there was an appeal made by a C. F. Dunn, who had his connections in Los Angeles as a distant relative of B. F. Coulter, to assist in starting a church in this interesting city, but since he was connected with the wedding interests of this "Gretna Green," it was found unwise to undergird his proposals.

In 1944, J. W. Runyan organized the first group to be recognized by the Disciples of Christ. He was able to secure backing to take over the property which has been the church center up to this time, at Tenth and Bonneville. A bungalow, now the rebuilt parsonage, was the meeting place. An enthusiastic group formed the nucleus of the church. Under the ministry of C. E. Burgess the present church and activity building started by Mr. Runyan was dedicated in April, 1946.

Previous to the dedication a "Las Vegas Day" was observed by the Southern California Churches with gifts amounting to $1,749.19. The State Board made a building appropriation for the erection of a spire and entrance to the church. Frank T. Carter followed Mr. Burgess. He remained about five years, giving good leadership, and was succeeded by R. C. Charlesworth. In January, 1956, Glenn L. Tudor was called from Elkhart, Indiana, and has led the church in a rather remarkable way. The growth of the work has justified the purchase of a five-acre tract for a new church edifice, which is now under construction. This church has proved worthy of its founding and support.

## XI.

# CONCLUDING OBSERVATIONS

The author of this volume has purposely refrained from extended homilies on various questions upon which it might have been a temptation to expand certain views, and he has not attempted to draw conclusions in connection with historical events. Undoubtedly the reader has noticed, even though he read in a cursory or in a more casual manner, that there are some characteristics and tendencies revealed in the story of the Disciples of Christ in Southern California that deserve analyzing or which should at least have had some further comment.

For example, the stories of local churches certainly reveal that many churches, as well as the brotherhood at large, are terribly handicapped by the frequent change of ministers. Short pastorates have been the bane of far too many congregations. The relative strength of most churches can be traced to the frequency with which they "enjoyed" a transfer of leadership. The short pastorate and the frequent "turnover" of ministers is one of the tragedies of the communion. We pay a big price for our ultra-congregationalism. In this connection we welcome the strengthening of the Commission on the Ministry chosen by the State Convention, and are encouraged by the growing tendency among churches to use the offices of the State Secretary at times when there are tensions or changes of leadership.

It is revealed in these pages, over and over again, that in the earlier days, and it has persisted throughout most of our history, there was little planning and too often no co-operative efforts in planting new churches. It is also noticeable that a large percentage of churches begun in this manner failed to prosper because they were "orphans." This fact undoubtedly had its effect on the initiative and the progress of other congregations. The demise of forty or fifty churches, more than a third of all those organized through the years, is indicative of the dissociate and individual endeavor of the pioneer preachers and of many of the later leaders. Many of them were skeptical—and some still are—of the organized and co-operative method of building the Kingdom of God.

There is revealed in the history of our work, both in the minutes of the State Society and in the story of individual congregations, that the Disciples have failed miserably at the point of Christian stewardship. The financial support given in response to the overtures of the authorized agencies of the brotherhood, as well as to struggling churches themselves, is a record of which we cannot be too proud. While Southern California had been at the top among the states in per-capita giving, there is evidence that relatively few communicants really practice Christian stewardship. The records of bequests, annuities and wills, in which the church has been remembered, is pathetically wanting in numbers and in adequate generosity. Minutes of agency boards and the records of local churches lead us to insist that it is here that we need a new crusade of education and commitment.

One has but to read casually the divisions of this book which deal with the State Convention, the Ministers' Association, the local churches, to recognize the serious and almost hopeless division within the brotherhood. As a people we have been willing to give our lives for the unity of the Household of the Faith, yet we have allowed what we think is senseless and recriminating debates, as well as unbrotherliness, to become the cause of disheartening disturbances and division. The record of churches which have been led to dissociate themselves from the common body of believers gives a glimpse of the seriousness of the situation. The moot questions of a generation ago may not be to the front as they once were but we follow other lines of distinction. And evidently the blame is not all on one side of issues involved. We wish we could believe otherwise than that the seeming separation will not be mended.

We have noted with great satisfaction the persistent pioneering spirit of the leaders of our Cause through the years. The records of State Board meetings from the very beginning of its work up to the present reveal the determination of those in leadership to advance the brotherhood into new communities and to strengthen the work in every field of endeavor.

There is encouragement in the fact that a greater majority than ever before of the ministers of the State are younger men, mostly well trained academically and capable of leadership in churches that face real competition in a fantastically developing area. It is also commendable that so many churches are employing sufficient staff members to release their ministers for pastoral duties. This fact, moreover, allows for enlarging programs of work to which churches ought to be alert.

There is a growing tendency on the part of organizations, agencies and local churches to elect lay leaders to positions of responsibility. The State Society, Chapman College and other groups are widening their programs to enlist many more persons in program planning and execution. Many local churches are laying upon their members the tasks formerly performed by the minister or else neglected altogether. We are encouraged to believe, by comparison with other years, that the position of the Disciples of Christ is much stronger and more promising than ever before in its history of four score years, as glorious as those years have been. The West Coast, and Southern California particularly, constitutes the last frontier of the American trek Westward, and the future holds in its destiny what promises to be the strongest sector of the national and religious life of America. The challenge to the Disciples of Christ is emergent and tremendous. May the coming generations not be compelled to say that their forefathers failed them!

# INDEX

Adventures in Church Building 152
Africa, Missionaries from 294
Anderson, Mrs. Affra B. 190
Attention Turns to Southern California 31
Avalon Community Center 146

Bear Flag Republic 22
Berkeley Bible Seminary 69
Blackburn, Richard W. 210
Bower, W. C. 175
Braden, Arthur 79, 181
Brandt, John L. 179
Brewster, George W. 108
Brotherhood, Christian Church Men's 129
Buchanan, Walter Scott 107
Bundy, Carl A. 210
Burnett, Peter H. 27
Burnham, Frederick W. 176

California Christian Home 136
California, From Settlement to Statehood 19
Californians or Americans? 23
Camp Meetings 42
Carpenter, J. Walter 175
Chapman, Charles C. 208
Chapman College 74
Cheverton, Cecil F. 78, 80, 188
China, Missionaries from 206
Christian Endeavor 118
Christian Men's Fellowship 132
Christian Ministers' Association 148
Christian Missionary Society 84
Christian Women's Fellowship 125
Church Building, Adventures in 152
Church Building, Periods of 155
Churches, Deceased 162
Churches in Imperial Valley 287
Churches in Kern County 308
Churches in Los Angeles County
  Eastern Area 221
  Eastern Suburban Area 228
  Northern Suburban-Foothill Area 236
  Western Suburban-San Fernando and Antelope Valleys 241
  Southeastern Suburban Area 248
  Southwestern Suburban Area 251
  Coast Area 257
  Los Angeles Inner City 263
Churches in Orange County 300
Churches in Riverside County 289
Churches in San Bernardino County 294
Churches in San Diego County 279
Churches in San Luis Obispo County 311
Churches in Santa Barbara County 312
Churches in Ventura County 313
Churches Not Reporting 316
Clubb, M. D. 102
Cole, Clifford A. 110
College-Minded, Disciples Are 65
Colleges in Northern California 66
College, First in Southern California 71
Concluding Observations 319
Convention Presidents 57
Convention Speakers 51
Conventions, District 64
Conventions, State 42
Corey, Stephen J. 188
Coulter, B. F. 177
Craig, Wm. Bayard 176

Deceased Churches . . . . 162
DeJarnette, Jay J. . . . . 211
Disciples of Christ, Northern California . . . . . . 33
Disciples in South Nevada . . 318
Disciples Could Be Better Stewards . . . . . . . . . 91
Dowling, Francis M. . . . . 185
Downey, First Church to Be Established . . . . . 38
Dungan, David R. . . . . . . 183
Dye, Dr. and Mrs. Royal J. . 194

Emerson, Frank W. . . . . . 101
Evans, J. J. . . . . . . . . . 106
Evangelism and State Society . 98
Evangelists, State . . . . . 98
Evangelizing Board . . . . 44

Filipino Church and Fellowship 143
Fonger, Mr. and Mrs. Harry . 202
Franciscan Missions . . . . 30

Garrison, James H. . . . . 182
Garrison, Winfred Ernest . . 183
Goodwin, Mr. and Mrs. Charles O. . . . . . . . . . 212
Grafton, Miss Allena . . . . 181

Hagerman, B. C. . . . . . . 179
Hagin, Mr. and Mrs. Fred E. 197
Hand, G. R. . . . . . . . . 99
Hay, John C. . . . . . . . 176
Hesperian College . . . . . 67
Holt, Wm. F. . . . . . . . 209
Hudson, Charles R. . . . . 104
Hunt, Mr. and Mrs. Wm. Remfrey . . . . . . . . . 196

Independent Colleges . . . . 72
India, Missionaries from . . . 205

Japanese Disciples . . . . . 140
Jenkins, Burris A. . . . . . . 175
Jones, Dr. Leland D. . . . . 212
Jorgensen, Mrs. D. F. . . . . 213

Kellison, M. Owen . . . . 185
Kendrick, Dr. Carroll . . . 42
Kennedy, Mr. and Mrs. Paul D. . . . . . . . . . . 201
Kleihauer, Cleveland . . . . 187

Ladies Aid, State . . . . . 125
Las Vegas, Nevada . . . . 318
Lay Leaders of the Church . 208
Laymen's League . . . . . 132
Laymen's Work Organized . . 128
Legendary Land, A . . . . 17
Lewis, Grant K. . . . . . 101, 173
Long, Princess . . . . . . . 192
Los Angeles, Its First Christian Church . . . . . . . 40

Macklin, Dr. and Mrs. W. E. . 195
Massie Home . . . . . . . 136
Maus, Miss Cynthia Pearl . . 191
McCallum, Mr. and Mrs. James H. . . . . . . . 198
McGowan, Neal K. . . . . 109
Mid-Century Church Extension 158
Mills, Mr. and Mrs. J. Raymond . . . . . . . . 201
Ministers' Fellowship and Association . . . . . . . . 148
Ministers' Wives Organized . . 150
Missionaries in Southern California . . . . . . . . 194
Missionary Social Union . . . 126
Moseley, Lawrence C. . . . 214
Mumbower, J. H. . . . . . . 108

Neal, Wayne A. . . . . . . 119
Nevada Disciples . . . . . 318
Northern California Pioneers . 33

Papers, State . . . . . . . 134
Parrott, James . . . . . . . 112
Pearce, W. C. . . . . . . . 180
Philputt, James M. . . . . 180
Pierce College . . . . . . . 68
Porter, Frank T. . . . . . . 108
Prominent Personalities . . . 171
Protestants Slow in Starting . 30

Religion in Development of California . . . . . . . 30
Religious Education . . . . 113
Religious Education, Department of . . . . . . . 120
Religious Education Organized in State . . . . . . . . 115
Rice, Perry J. . . . . . . . 184
Richardson, W. F. . . . . . . 178
Rogers, F. M. . . . . . . 102, 174
Ross, Mr. and Mrs. John E. . 199

San Bernardino, Second Church Organized . . . . . . . 39
Santa Rosa Christian College . 68
Smith, Edgar Lloyd . . . 116, 189
Smith, Mr. and Mrs. Joseph M. 200
Smither, Alexander Campbell 174
Southern California, Attention Turns to . . . . . . . 36
Southern Pacific College . . . 71
Stairs, Walter . . . . . . . 189
Standefer, B. F. . . . . . 38, 229
State Convention Presidents . 57
State Conventions, Chief Speakers . . . . . . . . . 51
State Conventions, Earliest . . 42
State Conventions and First Church, Long Beach . . 47
State Papers . . . . . . . . 134
State Secretary, Position of . . 101
State Society . . . . . . . 83
Stepper, Arthur G. . . . . . 215
Stipp, Mr. and Mrs. Frank V. . 198
Sunday School, The . . . . 113

Taubman, George P. . . . 178
Trout, Miss Daisy June . . . 192
Tunison, Wilbur E. . . . . . 215

Unified Informer . . . . . . 135
University Religious Conference . . . . . . . . . 98
Utter, James W. . . . . . . 186

Ware, E. B. . . . . . . . . 33
Warren, James G. . . . . . . 209
Warren, W. R. . . . . . . 172
Washington College . . . . 69
Wickett, Dr. Wm. H. . . . 216
Wilkes, Mrs. H. G. . . . . . 216
Williams, Mr. and Mrs. Hugh J. . . . . . . . . . . 203
Women's Organizations, Other 125
Women's State Secretaries and Presidents . . . . . . . 124
Women's Work . . . . . . 122
Wright, Harold Bell . . . . 177